



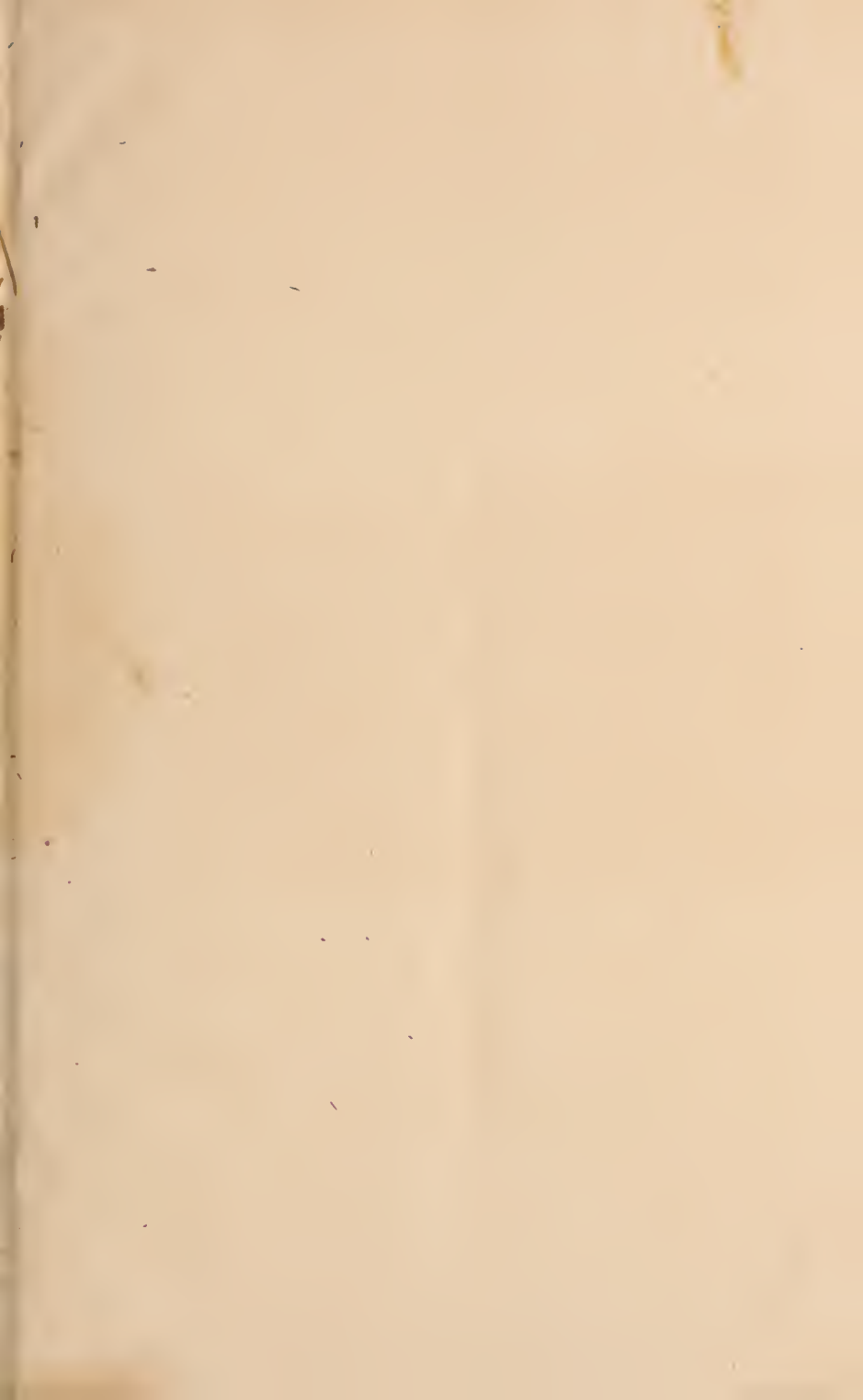
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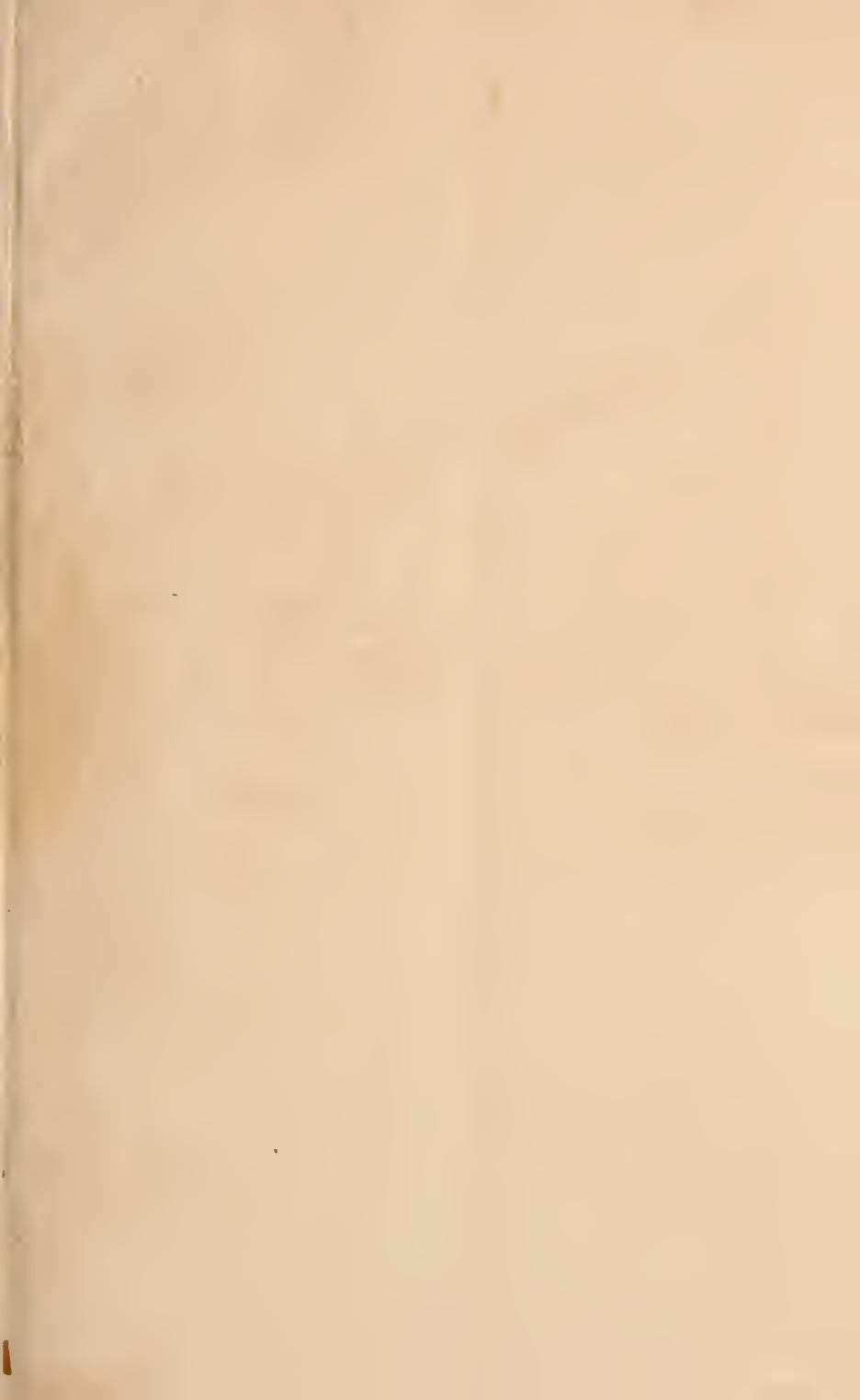
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ART. I. *Memoirs of Father Ripa, being thirteen years' residence at the court of Peking in the service of the Emperor of China; with an account of the college for the education of young Chinese at Naples.* Selected and translated from the Italian by Fortunato Prandi. New York: Wiley and Putnam, 1846.

THIS is a little volume of only 174 pages, of autobiography, containing many details, which are for the most part equally amusing and instructive. Ripa was a remarkable man, and his sojourn in this country was during the most illustrious days of modern China.

Of his early history he thus speaks: "In the year 1700 as I was strolling one day about the streets of Naples, in search of amusement, I came to the open space before the viceregal palace just at the moment when a Franciscan friar, mounted on a bench, began to address the people. I was only eighteen; but though so young, I was then leading a life which I could scarcely describe without shocking the reader. Amid all my vices, however, it was fortunate for me that I always listened with pleasure to religious discourses, not indeed with a view to derive any profit or instruction from them, but merely out of curiosity. The preacher took for his text these words of the prophet Amos, "For three transgressions of Damascus, and for four, I will not turn away the punishment thereof;" and he proved that *there were a certain number of sins which God would forgive, but that beyond that number there is no salvation for any one.* From the proofs he passed to the morality of the doctrine, and here he brought in the beautiful illustration of the scales, which, when equally balanced, the smallest addition will weigh down

"Thus," said the worthy father, "if when our sins are equal to our counterpoise we commit one more offence, the beam, on which our lot is weighed, will turn and fix our eternal perdition? and as we do not know when our scales are balanced, if we transgress at the risk of such a punishment we deserve condemnation." This was not to me a mere figurative illustration, it was a gleam of heavenly light by which I perceived the dangerous path I was treading; and methought I saw God himself menacing me from above, while below the torments of hell lay ready to receive me. On recovering from the horror I felt at the sight of the danger to which I had so long thoughtlessly exposed myself, I ardently thanked the Almighty for thus recalling me to Himself, and, full of repentance, I resolved to devote the remainder of my life entirely to his service. When the Franciscan had finished his impressive sermon, to strengthen my purpose I proceeded at once to the church of the great apostle of India, St. Francis Xavier, which was close by; and there, having found a Jesuit, who, by the will of God, was preaching on the same subject in the presence of the Host, I had the most favorable opportunity of fulfilling my object."

Here, in few words, we have Ripa's account of his own "conversion," with a very explicit statement of the doctrinal principles which led to that conversion. We have marked them with *italics*; and they are the same, we suppose, that are generally instrumental of conversions in the same churches to this day. In following this missionary and his successors, and in estimating his and their success, in making converts, these principles should be ever kept distinctly in view. Those who have read Scott's "*Force of Truth*,"—and who, that loves the truth, has not?—need not be told that there are principles and conversions widely different from those set forth by Father Ripa. Begging the reader to keep these differences in mind, we proceed.

Immediately after his conversion, Ripa conceived a strong desire "to found a new community of regular priests;" and while yet, as he says, so ignorant in religious matters that he did not know that, even in the path of virtue, it is necessary to have a guide, he fortunately made the acquaintance of Don Niccolo Vinaccia, by whose recommendation he was induced to read the *Filotea* of St. François de Sales, and was made to see the necessity of having a spiritual guide; "and on the 10th of May 1701," he goes on to say, "at the suggestion of Don Niccolo. I confessed for the first time to Father Antonio Torres, of the Order of the Pious Laborers, to whom I

avowed my desire to enter the Church, and implored his advice. This benevolent man, as was his custom, had held me clasped in his arms; but on hearing my prayer, he suddenly drew back, opening his arms, and fixed his eyes on me for some time without uttering a word. Then, embracing me again with transport, but without asking any question, as confessors are wont to do in order to ascertain the vocation of their penitents, he exclaimed, "Yes, my son; take holy orders, and henceforward I will be your father in God;" and happy has it been for me that he has been my spiritual director ever since.

With the approbation of Torres he entered the Church on the 26th of the same month, was enrolled in the congregation of "Holy Mary of Purity," and began the duties of active life. His desire to institute a new religious community now became more and more strong. While pondering on this subject, all at once, he heard a clear and audible voice, saying "*to Rome*;" this vision he thus describes.

"I was struck with awe; and while, absorbed in thought, I wondered at the mysterious sound, a motley multitude of things floated before my mind, not in corporeal or spiritual forms, but in a purely intellectual manner which I cannot describe. It was then impressed upon my mind that the institution I was so anxious to establish was to consist of secular priests, wholly removed from worldly cares, and exclusively devoted to prayer, study and preaching; and that in order that nothing might divert them from these pursuits, another class of ecclesiastics, like the Pious Laborers, should minister to their temporal wants. That, as to dress, those of the first class should wear a habit different from that of any other religious community; with no hood or cap on their head, but with some other covering; not with shoes or sandals, but shod in another fashion. This vision was short, but it made such an impression on my mind, that although it took place more than thirty years ago, I remember it as distinctly as if it had happened but yesterday." p. 14

The manner in which Father Ripa's attention was first directed to China, shall be described in his own words. He says:

"On the completion of my twenty-third year, by the express command of Father Torres, I repaired to Salerno to be ordained. The day before my departure, when I went to take leave of him, he bade me on my return begin my novitiate as Pious Laborer; and although I answered that I felt no inclination to such a vocation, he insisted on my obeying him unreservedly. I therefore conformed to his will; but while, as I journeyed on, my mind dwelt on my being thus obliged to become a Pious Laborer, though I had the greatest veneration for that religious order, I felt so sad and depressed, that I could scarcely walk. However, being determined to obey Father Torres I waited upon him as soon as I came back to Naples, and requested an order of admission to my novitiate. He had returned from Rome only the day be-

fore, and was surrounded by a number of his penitents. The moment he saw me, he said, "Good morning to you, good man ; prepare for China."

"I was surprised, and wondered what he could mean ; for I had never heard any thing about China. Perceiving this, Father Torres added, that China was a nation of idolaters, who, from want of laborers in the Gospel, lived in the darkness of heathenism ; that Clement XI., the reigning Pope, with a view to remedy this evil, had recently attached to the Propaganda a college for the instruction of European ecclesiastics in the Chinese language, that they might carry the light of the Holy Gospel to those benighted heathens, and that accordingly his Holiness had commanded him to send some of his penitents to Rome for that purpose.

"As Father Torres spake these words, the mist which filled my mind vanished, and I now, greatly to my wonder, perceived that this was the very service to which God had called me. When we were left alone, I asked him whether he had spoke in jest or in earnest, as in the latter case I would go to China willingly. "Whether you will or not, to China you shall go," he replied."

"How then can I pass my novitiate with you, if I am to enter the College at Rome in order to go to China ?" said I."

"At first he did not understand me, for he had forgotten that he had ordered me to become a Pious Laborer ; but after I had reminded him of this, he answered, "Pious Laborer ! Pious Laborer ! God has destined you for the Chinese mission."

"This made me perfectly happy ; and I walked home so elevated in spirit, that I scarcely felt the ground I trod on." pp. 14, 15.

In the autumn of 1705, in company with a Calabrian priest, who also had been proposed for the Chinese mission, Young Ripa set out for Rome. The apartments in the Propaganda not being ready, they took up quarters in an inn—or rather in an Ecclesiastical College, where they had to pay twenty shillings a month for board and lodgings ; and having but five pence a day to make up this sum Ripa was obliged, as he says, "with great shame and reluctance, to ask alms in order to provide the remainder." In these circumstances, in order to reduce his expenses as much as possible, he mended his own clothes, washed his only shirt at night, and even slept on a mat—owing to which he was ever afterwards "dreadfully tormented with rheumatism." Aware how important it is, to lead a methodical life, Ripa and his companion, during their stay in the college, appointed different hours of the day for study, prayer, and other occupations ; "and in the evening," he adds, "after a rigid self-examination, we confessed to one another, Don Amodei *kneeling before me, accusing himself of his faults and temptations, and kissing my feet ; and I afterwards going through the same holy duties with him.*"

The last two clauses, above, we have marked with *italics*, because we wish to draw attention to them, inasmuch as they further develop principles on which Ripa's character was formed. They show us rules of what he calls, "*Holy duties*," very different from those set forth by such men as Jeremy Taylor, in his "*Holy Living*," &c. Once, when an inspired penman fell down to worship before the feet of a divine messenger, he was quickly rebuked; but here, in the case of Ripa and his fellow-student, we see them kneeling before each other, kissing each other's feet, and then styling these "*holy duties*." But to draw attention to these facts will suffice, and as we proceed with Ripa's autobiography, we shall soon see more of this sort.

Next we see this young aspirant "on a pilgrimage to Loreto, *for the purpose of imploring the favor of the Holy Virgin*." Arrived at Loreto, they "visited the Holy House and various other sanctuaries." Among these, and deserving particular attention, was the Montefalco, which "contains the corpse of St. Chiara in such a state of preservation that her hands and face are as fresh and ruddy as though she were alive; and what next? "*We adored her heart*."

Soon we shall see this honest youth among "heretics," on his way to China, for his preparatory course was now completed. He thus describes his departure for China, and the Pope's farewell gifts.

"Shortly after my return to Rome the rector of the Ecclesiastical College died, and I was appointed to succeed him. A few months after I had entered upon my new office, the Pope received the joyful intelligence that M. de Tournon, whom he had sent to China as apostolical commissioner, had been graciously welcomed by the Emperor; upon which his Holiness resolved to send him the cardinal's hat by some missionaries. He therefore appointed Dr. Funari, who was the parish-priest of San Giovanni de Fiorentini, in Rome; Father Fabri Bonjour, an Augustine friar of Toulouse; Father Ceru, of the Chierici Minori of Lucca; Father Perrone, of the order of the Mother of God; my humble self, then a secular priest from Evoli, in the diocese of Salerno; and a gentleman of the name of Guarmani, who was to accompany us as a surgeon."

"Don Amodei, who was also a secular priest, was not included in the list, in consequence of his being absent and in ill health; but the moment I informed him of this, he sent to Cardinal Sacripante, the president of the Propaganda, a letter written with more tears than ink, and so eloquently expressed that the Pope—who, as well as the Cardinal, was greatly moved by it—immediately directed him to join us. Upon his arrival, we were all admitted to kiss the Pope's foot and receive his paternal benediction. After having solemnly exhorted us zealously to fulfil our divine mission, his Holiness gave to each of us a silver medal, with the indulgence *in articulo mortis*. He grant-

ed us also the faculty of gaining plenary indulgence every month ; the favor of a privileged altar once a week ; the right of blessing five thousand medals, crucifixes or rosaries, with the usual indulgences ; the privilege of confessing to one another during our voyage ; the power of giving plenary indulgences *in articulo mortis*, not attached to a crucifix, which might be lost, but to our own persons ; and lastly, the authority of deciding by majority of votes all questions and doubts that might arise during our journey. The cardinal's hat, and the instructions of the secretary of state, were intrusted to Dr. Funari, with the injunction, that in the event of his being prevented from fulfilling his mission, they should be confided to the next senior member of the mission" pp. 23, 24.

With the hope of obtaining a passage to China in one of the English East India Company's ships, the mission soon set out for London, viâ Bologna,¹ Mantua, Trent, and Brixen—at which latter place Funari, having been seized with a fit of apoplexy, was obliged to return to Italy, "leaving the cardinal's hat and the accompanying papers in the care of Father Fabri Bonjour."

Proceeding on their way, at Augsburg, and for the first time in his life he "saw a priestess, or wife of one of their Protestant ministers."

At Frankfort Ripa and Amodei received instructions, by order of "his Holiness," to return to Rome, it being alleged that the ship, about to leave London for China, could not receive the whole mission. Ripa declares this alleged deficiency of accommodation a "*pretence*," and adds, "that, in reality," their recall had been caused by "the calumnious reports" of one of their companions. However, they determined to halt on their way, wait for further orders, and attempt a vindication of their conduct. Fortunately Dr. Funari "arrived at Rome most opportunely," and defended their cause ; the narrative thus proceeds.

"Having, in consequence of his representations, received permission to continue our journey, we *disguised* ourselves as laymen, and on the 23d of December left Cologne for the Hague. Here we found our companions, who, having been discovered to be missionaries, were refused passports for England by the English ambassador. By the assistance of the Bishop of Munster, to whom we were recommended by the Pope, Father Perrone, Amodei, and I, succeeded in obtaining passports under *assumed names* ; and on the 3d of January, 1708, we sailed from Rotterdam for England. On the 7th we arrived safely in London ; and the next morning we hastened to wait upon Signor Cornaro, the Venetian ambassador, who received us with the greatest kindness. Without losing any time, we went with Father Perrone and a gentleman of the embassy to solicit the East India Company for a passage to China in one of their ships : but as it was strictly prohibited to

take out any ecclesiastics, the ambassador sent to inform the Company that we were going to enter the service of the emperor of China—Don Amodei as a mathematician, I as a painter, and *Father Perrone as our servant*. It was indeed amusing to see Father Perrone standing before us two, hat in hand, showing us all the marks of respect which servants are wont to pay their masters. The directors, however, being wary men, did not appear satisfied with this account, and said they could believe that Amodei and I were laymen, but not Father Perrone; his hands continually in his sleeves, and other signs, induced them to think that he must be an ecclesiastic. They then asked the gentleman of the embassy whether Perrone was a Jesuit; and on his answering that he was ready to swear to the contrary, they granted us permission to sail in one of their ships, which bore the name of Donegal, and was bound for Bengal." pp. 25, 26.

New difficulties now awaited poor Ripa. In consequence of news regarding king James, the Pretender, Queen Anne gave orders that no English vessel should go out of port, and that all catholics in the capital should be put in confinement. However, Ripa and his companions,—Fabri, Perrone, Cem, and Amodei—easily found means to go on board. The following is his description of the vessel and their accommodations in her.

"The Donegal was only of 180 tons burden, the berths were all full, there being only the number required for the officers of the ship. In consequence of this, I had my bed immediately under the beam of the rudder, which, being violently moved from side to side by the wheel, greatly terrified me in my sleep. But the greatest inconvenience that I suffered, during the whole voyage, arose from being always exposed to the view and the insolence of the sailors, who were continually in this quarter of the vessel, eating, drinking, singing, and playing, or else cleaning their arms, making cartridges, and pursuing other employments of the same nature. My bed being laid exactly over the powder-bin, I almost every day found it thrown into some corner, under the guns, casks, or cables; often soiled with beer or grog, and at times even covered with vermin, some of the crew having lain upon it. I could, however, have borne this and other miseries and annoyances incident to a ship when in port, as every one should do who has resolved to undertake the life of a missionary; but that which was insufferable to me was, that close to my bed were the berths of three officers, who, during the four months we remained in the river, were frequently visited by their wives: those who know what liberties English women allow themselves, may understand what a poor missionary must endure in being obliged to remain day and night with such company. One of the women was so barefaced in her actions, that no sooner was her husband out of sight than she behaved in the most infamous manner." pp. 27, 28.

After four months' detention the Donegal set sail, when "things were brought into such strict order that, comparatively, the vessel bore the appearance of a monastery." St. Joseph was selected, by

lot, to be their patron ; and all seemed promising, when on the evening of the 3d of March a boat arrived, commissioned by government, to press a part of their crew for the Queen's service. These and "other vexations," not excepting the loss of their luggage, came in quick succession. At length, however, on the fourth of June the vessel reached the open sea.

The conduct of the *English heretics* was a subject of deep grief to the zealous youth, during his outward bound voyage. Excepting a few of the crew, who were Catholics, all were required by the captain to be present at prayer on Sunday, either morning or afternoon ; all sports were discontinued ; "and many of those, who could read, might be seen during a great part of the day with the *Bible* in their hands. One of the company who was employed in drawing a geographical map, wishing to continue his work on a Sunday, received a severe reprimand from the captain : such is the rigor with which *these heretics* observe the Lord's day."

While in the Indian Ocean the scurvy broke out on board ship and made dreadful havoc among the crew. Ripa thus describes the conduct of himself and companions : "though we, missionaries, had hitherto endeavored to *conceal our real character from the heretical company*, among whom we had been thrown, yet on this occasion we deemed it our duty to cast off all disguise, for the eternal salvation of three of the crew, who were Catholics, but had for several years wallowed in sin, completely neglecting their religious duties."

Two other cases occurred among the "*heretics*" which caused Ripa great sorrow and bitter disappointment. They are thus detailed in his own words.

"On the 1st of January, 1709, one of the sailors, whom the scurvy had reduced to a state of extreme debility, fell into the sea. The boat was immediately lowered, and every effort made to save him ; but to no avail. I was exceedingly grieved at this accident, for the poor fellow had been disposed to abjure his heresy, and we had agreed that as soon as we landed I should confess and receive him into the bosom of the true Church. We dared not do this on board, lest we might be observed, especially as, owing to my ignorance of the English language, the confession must have taken place through an interpreter, and consequently with closed doors, in order to avoid discovery and punishment. While still sorrowing for this loss, I was informed that an English youth, who was the son of a great London merchant, finding himself brought nearly to his end by the same fearful disease, was also anxious to abjure his religion and receive absolution at my hands ; but the Devil, who reigns among those heretics, kept them constantly about the bed of the patient until he died, leaving me bitterly disappointed." pp. 35, 26.

The Donegal having to enter the Ganges, Ripa and his companions took passage in Spanish ships for Manila, "throwing off the fry dress," worn ever since their departure from Cologne, and applied themselves in good earnest to reclaim the Catholics.

On arriving in Manila and finding that all intercourse had been interdicted, by the king of Spain, between his subjects and the celestial empire, "a small ship was fitted out by subscription entirely for us," says Ripa, "under the orders of Don Teodorico Pedrini, a missionary, who had already been some years in these regions, and who for this purpose had *disguised himself as a captain*. His inexperience in nautical matters nearly cost us our lives two or three times; but in spite of all, on the night of the 2d of January, 1710, we cast anchor under one of the numerous islands close to Macao."

The following paragraphs show us in what circumstances the reinforcement found themselves, on their arrival in China. The autobiographer says:

"The next morning Don Pedrini went on shore in his assumed garb of a captain, and in the afternoon he returned on board, accompanied by two ecclesiastics of the suite of Cardinal de Tournon. This brilliant ornament of the Sacred College had, on his first arrival in China, been received by the Emperor with unequivocal marks of esteem; but having since refused to conform to certain enactments of the Board of Rites concerning the missionaries, he had been confined at Macao. Soon after dusk we went to pay him our respects, under the guidance of the two ecclesiastics just mentioned, eluding the vigilance of the guards by entering his prison through a private door which opened upon the sea. We were received by the holy man with extreme affability and kindness; and after a long and deeply-interesting conversation, we retired from his presence perfectly edified.

"Although the Cardinal, and about forty missionaries of different religious orders, were thus kept in confinement during the first three weeks of our stay at Macao, I and my companions were left quite free. On the morning of the 23d of January, however, we were suddenly visited by five mandarins, who, after sending for Father Fabri, began in judicial form to ask us who we were, whence we came, what was our business, and so forth, writing down their questions and our answers. After this they went away, leaving the house guarded by Chinese soldiers, for whose accommodation a booth was instantly erected on the premises.

"After duly considering the indignities to which our holy religion was exposed in his own person and in those of the missionaries, his Emence resolved to address a remonstrance to the Viceroy at Canton, and at the same time to transmit with it a dispatch for the Emperor, announcing his promotion to the rank of Cardinal, and the arrival of six missionaries, three of whom were acquainted with mathematics, music, and painting. His Emi-

nence was induced to take this step by the recollection that, when he was at Peking, the Emperor had asked him to write, in his name, to the Pope for some missionaries skilled in the arts and sciences; and he now hoped to recover the favor of the monarch by sending him Father Fabri, Don Pedrini, and myself, in the above capacities. When I heard that, by this arrangement, I was doomed to quit my favorite vocation for the purpose of cultivating an art of which I knew only the rudiments, I could not refrain from expressing my bitter dissatisfaction; but reflecting that it was at that moment impossible to benefit the cause of our religion as a missionary, I soon resigned myself to obedience.

"His Eminence bore all his troubles and privations with a Christian fortitude which was truly admirable; but nevertheless, his bodily frame being unequal to sustain the efforts of his great mind, after three months' lingering illness, he went to receive the palm of martyrdom in heaven—departing this life in the forty-first year of his age, sincerely beloved and lamented by all who knew him." pp. 44, 45.

Shortly after the death of cardinal de Tournon, and in consequence of an order from the emperor Káughí, the young artists left Macao for Canton. Ripa having finished two pictures for his majesty, the governor-general immediately dispatched them, on their way to Peking, "with firing of mortars, as is customary, whenever any thing is sent to the emperor."

On the 27th of November, 1710, boats having been made ready by imperial orders, the party, consisting of Fathers Tilisch and Cordero, both mathematicians, Don Pedrini, Father Fabri and Ripa, embarked and proceeded on their journey towards the northern capital, *viâ* the Mei-ling. On their way, at Nánhiung, they found a convent of Spanish Augustines; and at Nángán fú, they were allowed to dine with Father Fernandes at the residence of the Reformed Franciscans, but could not stop there during the night, their conductor averring that he had received orders not to permit them "to lodge in houses inhabited by Christians." Again, at Kánchau fú, they found both Jesuits and Reformed Franciscans.

On Christmas-day they reached Nánchíng fú, the capital of Kiángsí, where they found a Portuguese Jesuit, Father Simoy. At Nánchíng fú they stopped for the night, January 1st, 1711. There during the evening he "made two conversions." While remarking on this event, he animadverts with severity, on the conduct of the missionaries then in China, and gives a view so different, from that usually entertained, that we copy it entire.

"These two conversions filled me with great joy, as they were the first I had made. I may here take occasion to observe, that if our European mis-

sionaries in China would conduct themselves with less ostentation, and accommodate their manners to persons of all ranks and conditions, the number of converts would be immensely increased; for the Chinese possess excellent natural abilities, and are both prudent and docile. But, unfortunately, our missionaries have adopted the lofty and pompous manner known in China by the appellation of "Tti-mjen." Their garments are made of the richest materials; they go nowhere on foot, but always in sedans, on horseback, or in boats, and with numerous attendants following them. With a few honorable exceptions, all the missionaries live in this manner; and thus, as they never mix with the people, they make but few converts. The diffusion of our holy religion in these parts, has been almost entirely owing to the catechists who are in their service, to other Christians, or to the distribution of Christian books in the Chinese language. Thus, there is scarcely a single missionary who can boast of having made a convert by his own preaching, for they merely baptize those who have been already converted by others; and, in the absence of missionaries, infants, aged persons, and those that are sick, are baptized by native Christians." p. 55.

Ripa's method of "making conversions" will be further illustrated by the following details. One day, as he was on his journey, he found a female infant, an outcast, by the wayside. Not being able to procure any water there, to baptize the infant, he had it carefully placed in his sedan, and carried to the next inn. "Here," says he, "I put on my surplice and stole, and taking the oil, which I always carried with me, I consecrated the water; after this I baptized the infant; which, being a girl, I resolved to name Mary, in order to offer to the Holy Virgin this my first begotten in the Lord."

In connection with this subject, he speaks of infanticide, of the carts going round the city of Peking every morning to collect the outcasts, and states as a fact that the Jesuits had appointed a Chinese Christian to baptize all that were thus brought to one of the temples—by which means "not less than three thousand children" were baptized every year.

On the 5th of January they arrived at the capital. The following paragraphs give us the particulars of their introduction to Kínghí.

"Being safely arrived in Peking, to which city the Emperor had returned, we were, by his command, immediately conducted to the palace, without being permitted to see any of the Europeans. After remaining for some time in an apartment with a number of mandarins, we were shown into a spacious open hall, where the chief eunuch came to meet us, and made us sit down upon cushions, which are used by the Tartars, who do not sit like us, or like the Chinese, but with their legs crossed. When we had taken our seats, the eunuch and the mandarins standing, two large golden bowls, one full of meat, the other of fish, were brought to us, with the intimation that the whole was

sent by the Wan-Sui, which signifies the life of ten thousand years, which is one of the titles of his Imperial Majesty, and that it came from his own table. Such being the case, we were ordered to go on our knees which is the universal custom upon receiving any thing direct from his Majesty. Then, taking the two bowls, we were obliged to raise them on high in our hands, and perform the ko-tow, that is, bend the head to the ground in sign of thanks for the great favor thus conferred upon us. After sitting down again we declined tasting the meat, saying that, being Friday, our religion forbade it, and we partook of the other things. We were then asked whether we had come prepared to serve the Emperor, even unto death; and we replied that such was exactly our wish.

"When the dinner was over we were presented to his Majesty in his private apartments. He was seated, after the fashion of the Tartars, on a divan covered with velvet; and had before him a small table, upon which were placed some books and writing materials. Upon his right and left were some European missionaries, with some eunuchs, having their feet close together and their arms hanging down, which, in China, is a sign of modesty and respect. Following the instructions received from the mandarins, as soon as we were within sight of the Emperor, we hastened our steps to the divan on which he was seated; and there we stood a few moments, with closed feet and arms hanging down. Then, at a signal given by the master of the ceremonies lowering his hand, we bent our knees; and, after remaining a short time in this position, at another signal we inclined slowly our heads till we touched the ground with the forehead; and this was repeated a second and a third time. After these three prostrations we arose to our feet, and then we again repeated them in the same manner, till they amounted to nine. This homage is called *tah-lee*, that is the great or solemn ceremony. Subsequently, when we went into the presence of the Emperor, which was a frequent occurrence, we only knelt once; excepting at certain annual solemnities, such as the Emperor's birth-day, the first day of the year, and some few other occasions, when the nine prostrations were indispensable.

"After these ceremonies his Majesty asked which of us had made any progress in the Chinese language, as he had been informed by the mandarins appointed to attend us that one of the five had done so. He was answered that I was the one. He then inquired our names, country, and profession, and whether we had brought any new mathematical works with us. He also ordered Signor Pedrini to play some music; put some questions to Signor Fabri concerning mathematics; and said something to me about painting. To this point the conversation had been kept up by means of interpreters. The Emperor now commanded me to answer the next question in Chinese, expressing myself as well as I could. He addressed me very slowly, employing many synonymous words, in order that I might understand him; and was very patient with me, making me repeat the words, till at length he made out what I meant. The question was as to the cause of Cardinal de Tournon's death at Macao. At the termination of the audience we were obliged to

hasten out of the apartment as quickly as possible, which is a mark of respect paid to the Emperor. Having thus left the presence, I was informed by the mandarins, that it was his Majesty's pleasure that I should go to the palace to paint; and, accordingly, I entered upon my duty on the following day." pp. 59, 61.

Of the incidents recorded by Ripa, during his sojourn at the imperial court, we will select a few,—and these, for the most part, either such as have not before been recorded in our pages, or, if so, such as shall exhibit the same in new and more interesting points of view. Very many of his pages are filled only with such statements as are already familiar to all our readers, and of course we shall aim to pass these by unnoticed.

In one of his chapters, we have a description of the “celebration of the solemn *sacrifice to heaven, worshiped by the literary sect*, of which the emperor is the head.” For this purpose temples are erected, “and in these the *emperor alone* is entitled to sacrifice, in the name of the whole of his people. If by any chance he is prevented from performing this function, his place is supplied by magistrates of the highest rank. Any other person attempting to do the same, *commits the crime of HIGH TREASON*, and is punished accordingly.” These sacrifices consist of a vast number of immolated sheep and oxen, accompanied by a variety of ceremonies. For these services, the Chinese prepare “by fasting, bathing, continence, and eating no flesh of animals slain during the fast, though that of animals killed before may be eaten.”

Stag-hunting by the emperor and his sons is thus minutely described by Ripa.

“In the month of September the Emperor usually indulged in stag-hunting; and this year 1711, in order that we Europeans might witness the sport, he took us all five with him. We set out on the 11th for Kara-kotton, an ancient city which had been destroyed by the Chinese when they expelled the Western Tartars. Before building the residence of Je-hol, above described, his Majesty used to spend the summer months in this place, where, besides his palace, several edifices are still extant, partly erected by him for his suites, and partly by the Chinese, who repair thither for trade. Although it had been abandoned by the Emperor, it still contained a considerable population.

“Very early on the 12th we resumed our journey, and, after travelling about twenty miles, we came to a place called Lan-chee-siao-ing, where we passed the night under tents. Beyond this spot there are no other habitations but the palaces intended for the reception of the Emperor and his ladies. The rest of the company lodge in tents, which, from one of the neighboring

heights, form a noble sight, looking like the encampment of an army. Out of thirty thousand soldiers, which the Emperor had with him at Je-hol, only twelve thousand accompanied him to the hunt; but his retinue was so numerous that our party must have amounted to more than thirty thousand persons. On the slope of a hill a Miao had been erected long before the arrival of the Emperor; and the hill was surrounded with soldiers, who allowed no one to pass, because his Majesty was expected to alight with the ladies of his suite, as in fact he did before proceeding to his palace. The ladies he brought with him were in six carriages, three of which were yellow and three black, the former for the queens, the latter for the concubines. Those of the crown-princes were in three carriages, one yellow and two black. Each carriage contained four ladies, seated in the Tartar fashion with their legs crossed. Wherever these women passed, everybody was obliged to pay them reverence, by quickly fleeing away and hiding themselves so that they might neither see them nor be seen: those who were not very active in the performance of this duty never failed to receive a good beating from the mandarins or eunuchs of the escort. We Europeans, however, were treated with less severity. It often happened that we met them in places where it was inconvenient to avoid them, and that, while the Chinese were driven away without mercy, we were not at all molested.

"On the 13th we left Kara-kotton before daybreak, and proceeded to Poro-kotton, another ancient city which had likewise been demolished by the Chinese. The following day was spent by the Emperor in fishing in a river flowing by. We then resumed our journey, and arrived at a place called Epakia, where his Majesty slept in a palace for the last time, as henceforth tents were the only accommodation on the road. About halfway stood three large circular tents, of white canvass, with a yellow enclosure of the same material. One of them was for the Emperor, another for the crown-prince and the third for the ladies. There were, besides, some blue tents, of inferior quality, for the eunuchs. Here his majesty stopped two hours, in the middle of the day, for dinner and repose: and at the place where we arrived in the evening we found other tents of the same description, and disposed in the same manner.

"After another day's rest and one of travelling, on the afternoon of the 17th we began what they call the little hunt, which is for deer, hares, and pheasants. Hitherto, we Europeans had preceded the company about two hours' march—the Emperor intending that we should thus avoid the dust and confusion always produced by a whole army on horseback; now, however, to enable us to enjoy the sport, he ordered that we should march immediately after him, and keep within sight of him. We had come to a small plain covered with luxuriant verdure, where a number of soldiers formed a semicircle around the Emperor, who was a few steps in advance, followed by his family and suite, all armed with bows and arrows, and flanked by falconers.

"As the circle advanced at a slow pace, innumerable pheasants, hares, and deer were seen to fly or run out of the grass and the bushes in all directions. Eagles, trained for the purpose, were let loose upon the deer; against the

hares and pheasants arrows and hawks were employed. This continued for about an hour, when we came to the end of the plain, and were obliged to proceed in search of another spot across those valleys and hills of Tartary. Then, when we came to the other places adapted to the sport, this was repeated several times, and always in the same manner.

"Having crossed several hills, we now arrived in an open place, skirted by verdant heights; and in the early morning the stag-hunt was begun, which being conducted in a manner quite different from ours, I shall here describe minutely. On this occasion the army consisted of twelve thousand soldiers, divided into two wings, one of which passed on towards the east, then turned northward whilst the other proceeded to the west then likewise turned in a northern direction. As they marched on, each man halted, so as to remain about a bow-shot distant from the next, till at length they surrounded the hills. Then, at a given word, in an instant they all advanced slowly towards the centre of the circle, driving the stags before them, and went on in this manner till one was not more than half a bow-shot distant from the other. Every alternate soldier now halted, and the next continuing to advance, two circles were formed, one being at a considerable distance from the other. After this they all moved in the same directions till the soldiers of the inner circle being so near as to shake hands, they divided again and formed a third circle; when, preserving their relative distances, they advanced again till the soldiers and horses of the innermost circle touched each other.

"The inner or third circle was less than a bow-shot distant from the second, but the distance from this to the outer circle was much greater. The three circles having thus taken up their ultimate position, the Emperor entered into the centre, followed by the male part of his family and relatives, and surrounded by the best and most expert hunters, armed for his defence. The ladies were conducted into pavilions erected upon a neighboring hill, where they could view the sport without being seen. A similar situation was allotted to us, but we remained on horseback."

"The signal being given, the Emperor himself opened the chase by killing with his arrows a good number of the multitude of stags thus surrounded; and when weary, he gave permission to his sons and relations to imitate him. The stags, perceiving themselves hemmed in and slaughtered on all sides, attempted to escape by breaking through the circle; but the soldiers, being accustomed to this, instantly drove them back with shouts and the noise they produced by striking the leather housings of the horses with their stirrups. Many of the stags, however, urged by pain or fear, leaped over the horses, or forced a passage with their horns. The soldiers of the second circle then endeavored to drive them back to the centre; but if they did not succeed, those of the third were permitted to kill the fugitives. Nor were the animals that chanced to escape from the soldiers entirely safe, for they could then be destroyed by any one who might happen to meet them." pp. 86, 89.

After giving his readers an account of what he had heard of hunting tigers, Ripa thus again resumes his narrative.

"The Emperor took part in another species of sport, unknown in Europe and less fatiguing. He set out by night with all the great company above mentioned, and when within two miles of the spot selected for the sport he left the army, and ascended to the top of a hill with six or seven hunters, clothed in stag-skins from head to foot. Here one of the hunters put on a kind of mask resembling a stag's head with horns, and concealed himself among the bushes in such a manner that at first sight he might be taken for a stag, while the Emperor and the others crouched down close by—all being armed with good guns, to the ends of which were fixed small pieces of stag's horn. The stags are followed by several dogs, which they will not allow any other stag to approach. Early in the morning they instinctively raise a cry of challenge; the other stags arrive, and a fight ensues, which continues till one is slain, when the victor takes possession of his rival's herd of does. One of the hunters now blows an instrument which, both in shape and sound, very much resembles those with which our herdsmen call the swine, and which closely imitates the bellowing of the stag. At this sound the stags hasten to the hill, and seeking their supposed rival, they come within gunshot, and meet with their death. The Emperor had the first shot, and if he missed, the stag was quickly killed by the huntsmen. It happened one day that at the sound of the horn not one stag only but two appeared at the same time within shot, and began to fight. One of them was soon hit by the Emperor, and the other, instead of running away, strove to finish his dying rival, thus giving his Majesty the opportunity of killing him also with the second shot. The sport lasts only about two hours, as later in the day it would have no effect; and every morning from five to ten stags were thus killed.

"This was the sport in which the Emperor Kang-hy indulged every year, in the months of September and October, changing the place nearly every time, in order to find a greater quantity of game. If it happened during this period that his Majesty was deprived of his diversion, either by his superstitious prostrations to the new moon, or any other impediment, he was not idle on that account. He then came out of his pavilions, and, sitting upon a carpet on some elevated situation, he either watched the dexterous efforts of his Tartar wrestlers, or commanded some of his grand-children, and other great military mandarins, to practise archery before him; and sometimes he would even enter the lists against his third son, who managed the bow nearly as well as himself. Although our party amounted to about thirty thousand persons—a number which, under all circumstances, must produce great noise and confusion—yet when the Emperor was encamped, and the sun had set, the silence enforced was perfectly astonishing. One day Pedrini and myself having returned to the encampment after sunset, my friend ordered a servant to call our conductor, to whom he wanted to speak. The poor fellow resisted for some time, but being pressed by his master he at last obeyed; and scarcely had he opened his mouth, before he was seized by the soldiers of the guard, and very severely bastinadoed." pp. 90, 92.

In 1713 the emperor completed the 69th year of his age, and the

event was celebrated as a solemn festival. Officers from all the provinces came to the capital, to take part in the rejoicings on that occasion. Every one offered to the sovereign gifts of the rarest description, according to his rank and power. "We Europeans," says Ripa, "each contributing his share, made his majesty a present consisting of European wine, Brazilian tobacco, which is the most esteemed in China, one pound of guin storax, a piece of the finest linen, "&c., &c., These gifts, however, before being presented to his majesty, had first to be inspected by his officers, who, in this case, would not allow them to be forwarded until the medical articles had been taken away and the whole reduced to even numbers, "declaring that on such a day it was an evil omen to offer to the emperor an odd number, or articles of medicine." Ripa was offended at this and withdrew, leaving the others to do what they liked, and they took away the medicines and made the numbers even. And then, he goes on to say: "We afterwards returned to the palace, where, kneeling before the mandarins, and wishing his majesty every happiness, we declared that we felt ashamed to present such trifles: the emperor returned in answer, that he felt much pleasure in receiving the expression of our good wishes; and out of all the above named articles, he made choice of thirteen, which was considered as a great favor. From each of the mandarins he only accepted one or two things, refusing all the rest. His majesty afterwards conferred a particular honor on me, by sending me a box of European colors, which had been presented to him by one of his courtiers."

The description of the public rejoicings, the procession, and the companies of aged men from the provinces we have as follows.

"On the 11th of the same month the Emperor went in state from Chan-choon-yuen to his palace in Peking, allowing every one to see him. On ordinary occasions his Majesty is always preceded by a great number of horsemen, who clear the streets entirely, causing all the houses and shops to be shut, and a canvass to be drawn before every opening, so that no one might see him. The same precautions are taken when the Emperor's ladies, or those of his sons, are about to pass. His Majesty generally comes forth on horseback, and the ladies are always conveyed in close carriages. Upon this celebration of the sixtieth anniversary of the Emperor's birth, the openings were not stopped nor the doors shut, nor were the people driven away. The streets and roads were now crowded with countless multitudes desirous of beholding their sovereign. He rode on horseback, wearing a robe covered with dragons, magnificently embroidered in gold, and having five claws, the five clawed dragon being exclusively worn by the imperial family. He was preceded by about two thousand horse-soldiers, in splendid array, and imme-

diately followed by the princes of the blood, who were succeeded by a great number of mandarins. After these came a large body of soldiers, marching in a promiscuous mass, without observing any order. We Europeans were disposed in a rank near a bridge at no great distance from the palace, where we awaited the arrival of his Majesty upon our knees. On passing by, he paid particular attention to each of us, and smilingly inquired which were those employed in drawing the map.

"A vast number of aged but healthy men had been sent to Peking from all the provinces. They were in companies, bearing the banner of their respective provinces. They also carried various other symbols and trophies, and being symetrically drawn up along the streets through which the emperor was to pass, they presented a very beautiful and uncommon appearance. Every one of these old men brought a present of some kind to the emperor, which generally consisted of vases and other articles in bronze. His Majesty gave to each of them twelve silver tael, a coin worth about five shillings, together with a gown of yellow silk, which is the imperial color. They afterwards assembled all together in a place where the Emperor went to see them; and it was found that this venerable company amounted to four thousand in number. His Majesty was highly gratified with this spectacle; he inquired the age of many, and treated them all with the greatest affability and condescension. He even invited them all to a banquet, at which he made them sit in his presence, and commanded his sons and grandsons to serve them with drink. After this, with his own hand, he presented every one of them with something; to one who was the most aged of the whole assembly, being nearly a hundred and eleven years old, he gave a mandarin's suit complete, together with a staff, an inkstand, and other things.

Many compositions in verse and prose were produced on this auspicious occasion, and some of our missionaries humbly petitioned his Majesty for a copy of the collection to send to Europe, which he granted, commanding Father Bovet to translate them. In these poems divine titles and honors were given to Kang-hy, who was indeed held in such veneration throughout China, that he often received the appellation of *Fo*, a national deity universally adored, both by Tartars and Chinese. I myself very frequently heard him designated as the living *Fo*." pp. 99, 100.

Somewhere it has been said that the Chinese, as a nation, are without "*shirts, sheets,*" &c. Ripa shows that, even in Káng-hí's time, they had imperial authority for this usage. Having been requested to wait on the emperor, in company with Dr. Volta, a Milanese priest and physician, attached to the Russian embassy, Ripa thus describes the emperor in bed. "I observed on this occasion that his majesty's bed was wide enough to contain five or six persons and *had no sheets*; the upper part of the mattress, as well as the under part of the quilt, was lined with *lamb's-skin*, and the emperor *slept between these*, without wearing any night-cloths."

Ripa's account of the emperor, is not very flattering. His majesty, he says "supposed himself to be an excellent musician, and a still better mathematician; but though he had a taste for the sciences and other acquirements in general, he knew nothing of music, and scarcely understood the first elements of mathematics." Again he says: "He was really a man of enlarged understanding, but believed all the exaggerated praises of his courtiers, and was childishly vain." Of his majesty's recreations at his northern residence we have the following.

"When the Emperor's presence was required in the outer palace on some business, he generally went by water; and, as he necessarily passed under my window, I also saw him. He always came in a boat with some concubines, and with a train of other boats loaded with ladies. On reaching the spot where, by a secret door, he entered the room in which he gave audience he left the concubines behind, in charge of the eunuchs. I saw him several times about the gardens, but never on foot. He was always carried in a sedan-chair, surrounded by a crowd of concubines, all walking and smiling. Sometimes he sat upon a high seat, in the form of a throne, with a number of eunuchs standing around him; and, watching a favorable moment, he suddenly threw among his ladies, grouped before him on carpets of felt, artificial snakes, toads, and other loathsome animals, in order to enjoy the pleasure of seeing them scamper away with their crippled feet. At other times he sent some of his ladies to gather filberts and other fruits upon a neighboring hill, and pretending to be craving for some, he urged on the poor lame creatures with noisy exclamations until some of them fell to the ground, when he indulged in a loud and hearty laugh. Such were frequently the recreations of his Imperial Majesty, and particularly in the cool of the summer evenings. Whether he was in the country, or at Peking, he saw no other company but his ladies and eunuchs; a manner of life which, in my opinion, is one of the most wretched, though the worldly consider it as the height of happiness." pp. 128, 129

We come now to the closing scenes in the life of this monarch, generally regarded as the most enlightened ruler that ever occupied the throne of China, at least in modern times. On the 20th of December, 1722, Fathers Ripa and Angelo were in the house of the emperor's uncle, at the capital where they resided, when suddenly they heard an unusual inurmuring noise, as if arising from a number of voices in the palace. Kángchi had just expired at *Háitien*, his country seat; and Yungching, his fourth son and successor, had begun to reign. Horsemen, carrying messages, were riding furiously in every direction. During the night the corpse, attended by the emperor on horseback and followed by his relatives and a countless host of soldiers with drawn swords, was brought to the palace in

Peking, where the funeral rites were to be performed. In these the missionaries all took part, during several days repairing to the same place and repeating the same ceremonies. After they were ended Ripa ascertained that the rites and ceremonies, in which he and the other Father had joined, were pagan and superstitious; whereupon, he says, "I was grieved and alarmed to a degree which it would be impossible for me to express, and in order to preclude the possibility of the recurrence of such a misfortune, I resolved to quit that Babylon at any risk and as soon as possible."

New difficulties and trials now arose, one after another, all giving Ripa additional reasons for hastening his return to Europe. Some of these are set forth in the following extracts.

"His Majesty had taken it into his head to have a fountain constructed which should never cease to play. We were accordingly asked, by command, whether any of us were able to contrive it. A Frenchman answered to the effect that two of his countrymen had lately arrived who would undertake such a work. Father Angelo, through me as interpreter, replied without hesitation that he felt equal to the task. The others declared themselves ignorant of such matters. Father Angelo had already begun a design to be submitted to the Emperor, when I was informed that the fountain required by the superstitious monarch owed its origin to the following circumstance:—His Majesty had demanded of a certain Bonze, who was believed to be possessed of miraculous powers, how his dynasty could be rendered perpetual; and the Bonze had replied that this might be attained whenever a fountain should be constructed whose waters should never cease to flow upon the figure of a dragon. Those who gave me this information, deeming it wrong to encourage such heathen superstition, had unanimously declared that they were unable to execute the work. I had inquired of the courtiers, who issued the order, what might be the object of the Emperor, but they replied that it was merely for his own amusement. Nevertheless, being well satisfied of his superstitious intention, I deemed it my duty to prevent Father Angelo from undertaking the work, especially as by means of polite excuses and suitable representations he could avoid it without giving offence. Accordingly I communicated my opinion to Father Angelo, and found much difficulty in inducing him to adopt it.

Soon after this dangerous and delicate business had been so well arranged, that even in the palace the fountain was no longer mentioned, the Disposer of all things exposed me to further trials. The Emperor commanded that Father Angelo should be required to state whether he was able to assist in the manufacture of bells in bronze, of which he sent him the models. From the peculiar shape of these bells, and from the inscriptions upon them, it appeared they were destined for the worship and temples of idols; and some courtiers, moreover, told me that the Emperor intended to place them, together with a mass of bows and arrows, in the belly of an enormous idol

which he had erected in a spacious temple situated near the palace. I was, therefore, satisfied that Father Angelo could not undertake such a work without sharing in the sin of idolatry; and before the answer was returned, I cautioned him not to betray by his gestures that he understood such things. Father Angelo listened to what I had to say; but as he was well informed in mechanics so was he deficient in theology and philosophy, and accordingly opposed my representations upon the subject, desiring me to state that he understood what was required, and was ready to take part in it. The courtiers perceiving that he was determined to please the Emperor, and that I objected, severely reprimanded me for thus placing myself in opposition to his Majesty's will and pleasure.

Finding that I was now entirely exposed, I freely declared that although Father Angelo might be capable of such a work, he could not undertake it, because our religion prohibited any participation in the manufacture of things intended for the service of idols. Hereupon they threatened to inform the Emperor of my conduct: I replied, that being well acquainted with the manners of the court, I knew what must then be my fate, and was prepared to die rather than do that which was most strictly forbidden by my religion. By this they perceived that I had fully decided upon my line of conduct and being well disposed towards me, they agreed to report to his Majesty that Father Angelo was unacquainted with such work. The latter, finding himself disappointed, became greatly incensed, saying that I had deprived him of the honor of being employed in the service of his Majesty, and immediately went away to our residence at Hae-tien, declaring that he would no longer live in the same house with me, and that for the future he would have some other interpreter.

"Having again found myself in the critical alternative of either consenting to further the interests of idolatry or causing much prejudice to the mission, I determined upon returning to Naples; and this resolution was confirmed by a circumstance which happened a few days afterwards. In order to excite the Chinese Christians to a more frequent fulfilment of their devotional duties, I had obtained the privilege of consecrating small Agnuses for the acquisition of indulgences; and on Friday mornings I performed a service in my chapel, during which I distributed Agnuses to those who attended. Having been informed of this, some of my opponents said, in the presence of several Christians, that I had no authority to consecrate Agnuses, and that I imposed upon the credulity of my congregation. My friends resented this attack upon my character, and a bitter dispute ensued, in consequence of which the contending parties came to my house to ascertain the truth. I immediately produced the diploma granting me the privilege, and satisfied them all.

"This fresh incident convinced me still more that my efforts were maliciously counteracted by my enemies, and scarcely produced any thing but scandal and discord. Considering, therefore, how little I could effect in China for the propagation of Christianity, and how repeatedly I was exposed

to the danger either of participating in idolatrous practices or of perishing, in obedience to the Holy word,—“But when they persecute you in this city, flee ye into another.” I resolved to return to Naples; not, however, with the intention of living in idleness, but with a view of devoting all my time and energies to the promotion of the great object of the Christian mission.

“The project of quitting the post assigned to me by my superiors had previously occurred to my mind, as stated above, and had often been the subject of my prayers; nevertheless it was a step of so serious a nature, that I dared not execute it on my sole responsibility. Now, however, I placed myself under the patronage of the holy apostle Saint Matthew, shut myself up, and went through a course of religious exercises. After several days of constant meditation and prayer, I felt so strengthened in my purpose, that I finally resolved to depart.” pp. 141, 144.

Always, from the very first, Ripa was dissatisfied with his appointment as “*painter to His Majesty*,” and not without cause. Although he was in the service of the emperor, and subject to his orders, yet he was obliged to provide for himself clothing and other necessities, “out of the annual allowance of about forty pounds,” received from the Propagand. On the score of expenses he often complained that his allowance, was insufficient to supply his wants. Even the food, “from the imperial kitchen,” was always cold, and not being accustomed to this, he suffered greatly.

His college for Chinese was the only enterprise that ever succeeded according to his wishes. In the summer of 1714 he baptized a youth of the age of thirteen, whose parents were Christians. This youth possessed excellent qualities, “suitable to the priestly office and necessary for a Christian missionary.” He was Ripa’s first pupil, and went with him to Naples, “where” says his master, “he became the senior student in this institution at which I now write.” This youth was a native of “Koo-pa-kew,” where Ripa had baptized many converts and “was pressed to receive three other boys,” among whom was the “blessed John In.” These four formed his “infant institution,” of which he thus speaks:

“I did not call it a college, because at this period I had in truth no higher object than of forming a mere school, which should end with my life in that same country. I well knew how much that vast field lacked laborers, and that Europe could not furnish them, the number of missionaries she had sent thither from 1580 to 1724 scarcely amounting to five hundred. I also knew that, however numerous and zealous the European missionaries might be, they could not produce any satisfactory results, in consequence of the formidable barrier of the language, which up to my time none had been able to surmount so as to make himself understood by the people at large. For these reasons, and others which I think it unnecessary to state, I firmly be-

lieved that it was indispensable to establish in the church of God a religious community exclusively for the purpose of qualifying the natives for the apostolical ministry. But as I possessed neither the funds nor the convenience, or support required for so great an undertaking, I felt compelled to keep within an humbler sphere.

"My brothers and other European friends, however, having heard of my intention of undertaking the education of young Chinese, meanwhile had sent me a liberal supply of money, which unexpectedly reached me at the very moment when it was wanted. As land in China produces twelve per cent. on the capital invested, and houses even as much as eighteen, the sum I thus received secured me a yearly income more than sufficient to cover my expenses. Nearly at the same time I also received two dispatches from Rome, by which his Holiness conferred on me the office of Apostolical Prothonotary, and the living of San Lorenzo, in Arena, in the diocese of Mileto, implying the privilege of wearing mitre and crosier. Encouraged by these various and distinguished favors of Divine Providence, I now aspired to extend my school, and to devote it exclusively to forming native ecclesiastics; but the malice with which my efforts were opposed both by Asiatics and Europeans, soon convinced me that God had disposed otherwise, and that China was not the spot in which my intended institution could prosper." pp. 107, 108.

But we will not detain the reader with the detail of the difficulties against which Ripa says he had to contend, during the infancy of his institution. The emperor had forbidden, by special edict that any of his subjects should go out of China. But, by "the magic power of gifts," Ripa found means to effect his purpose of taking his pupils along with him to Europe. He says: "On the 15th of November, 1723, I at last left that Babylon, Peking, with my four pupils and their master,—myself in one litter, the two youngest boys in another, the other three and two servants on horseback. The wind blew so furiously, that it upset our litters several times, and it was intensely cold. It seemed as if the Evil one, foreseeing the great good which, at some future time, would arise from my little flock of Chinese, had mustered all his forces to drive us back to that capital of his dominions." With the exception of the first day, his journey was safe and fortunate, and is thus described. "When we left Peking, owing to the excessive cold, no verdure, of any kind, was to be perceived. In about a week we began to see a few withered leaves still clinging to the trees; and now, on reaching the summit of the Meiling, we found trees clothed with luxuriant foliage. A few days after, we came to a country where the harvest was at its height; and on my arrival at Canton, on the 10th of January, we found a perfect spring—so that during a journey of fifty-six days we

went through the four seasons of the year, but in an inverted order, because we were travelling from north to south."

On the 23d of January, 1724, he embarked in one of the E. I. Company's ships for London, and took with him his five Chinese. Though at first all was pleasant and promising, he soon found himself among *heretics*, and both himself and his Chinese the objects of their ridicule. After working many wonders and enduring many trials, they at length made the coast of England. This was in September. In October he sailed for Leghorn. And on arriving at Naples, received the intelligence that the Sacred Congregation of the Propaganda were displeased at his having quitted his post without their permission, and objected to keeping the five Chinese.

In April, 1732, "after seven long years of anxiety and vexation," his efforts "were crowned with the happiest success." It was agreed that the New Institution should consist of a College and a Congregation. The college to consist of young Chinese and Indians, to be qualified for the missionary profession at the expense of the foundation. The Congregation to be composed of ecclesiastics, willing to impart the necessary instruction to the collegians without any pecuniary remuneration. The collégians were to make these five vows: 1. To live in poverty; 2. To obey their superiors; 3. To enter Holy Orders; 4. To join the missions in the East, according to the disposition of the Propaganda; and 5. To serve for life the Roman Catholic Church, without ever entering any other Community. The opening of the Institution, "with all the solemnities and rejoicings suitable for the occasion," took place on the 25th of July, the same year. Thirteen years afterwards, on the 22d of Nov. 1845, "the reverend Father died;" and "several persons, who, in different cases of need, have implored his intercession, have had their prayers granted." Thus, according to the testimony of the Editor of the original Italian work, terminates the story of that remarkable man, Father Ripa.

ART. II. *Notice of the Shantung Navigators, especially of those concerned in the attack on three British subjects at Tsingpí, March 8th, 1848, with particulars of the Consular Proceedings at Shánghái in securing their arrest and punishment.*

REFERRING to the statements given in a former number, we will now add further particulars, relative to the character of the Shantung navigators; after which we will subjoin some official documents, detailing the late consular proceedings in causing the seizure and punishment of certain of those men who had been concerned in the murderous attack upon British subjects at Tsingpí. In order to enjoy the advantages in security of life and property, contemplated by the formers of the late Treaties, there must be maintained a most watchful and energetic policy. If otherwise, and lawless acts are allowed to pass unredressed, and their perpetrators escape unpunished, the best provisions of the Treaties will be rendered null, and the extension of commerce and friendly intercourse stopped. Especially is it important that the Chinese both government and people, be made to understand that the persons of foreigners are not to be harmed with impunity. This is a difficult and very important task, and it behooves foreign governments and their agents to apply themselves to it with all diligence and earnestness. By all means, we say, *let the Chinese know that the person of the foreigner is sacred.* The sentiment expressed on this subject, not long ago by the British government, is worthy of all commendation. *Mutual personal security must be insisted on.* The treaties provide for this; and right and equity demand it.

Among the Chinese themselves human life is often estimated at a very low rate. With them, perhaps more than with any other people 'might makes right.' This seems to have been the rule of action adopted by the Shantung navigators. Like harpies they seize on every thing that comes within their reach provided only they have, or suppose themselves to have sufficient power to keep what they seize. When moving in large squadrons on the canals their course is marked with rapine and blood. Dead bodies, in large numbers, have often been seen floating on the waters through which they have passed.

The following anecdote, with slight variations, has been repeated by different persons; and if it be not in strict accordance with fact, cer-

tainly is in perfect keeping with the character of the persons named.

On a certain day, and not a long time ago, one of these Shántung ruffians was walking along a retired street in Súcchau, when he met a woman, on her way to assist in consummating the nuptial rites of a young couple, for whom she had been acting as one of the match-makers. She was to be mistress of ceremonies and was habited in the richest robes of the provincial city. At once she was ordered to unburden herself of all these, and the savage man had got into his possession all but the last one, with which she refused to part. A parley thereupon was held; and it was finally arranged that the said garment, the woman's *kwan*, should be exchanged for his tattered *fú* or trowsers. In the act of putting off these, while he was stooping down, a heavy knife dropped from his girdle. This the woman instantly seized and stabbed into his heart; and then, carrying the knife dripping with blood, she hastened to report what had happened, to the magistrate, who, having listened to the details of the case, forthwith dismissed her with forty taels of silver—about 50 dollars—as a reward for what she had done.

There are in circulation a great many other reports of their outrages at Súcchau and other cities. Wherever they go they act as they list,—rifling houses, shops, and in some instances the rich establishments of the pawnbrokers.

Of the six or eight thousand boats, navigated by these Shántung men, as stated in a former article, about one third, or something more than two thousand are now out service—at the least, so far as the government is concerned. Thirty-seven were at Tsingpú on the 8th of March, and it was from these that the men came who made the murderous attack. The boats were anchored west or north-west of the city, and in that direction these navigators have very much interrupted the intercourse with the city, stopping boats and plundering the people. To such an extent have they carried their depredations, that some of the merchants have shut up their shops and removed their property.

When the missionaries arrived at Tsingpú, about midday on the 8th of March, they very soon saw that there was wanting that quiet and order which heretofore they had uniformly noticed. With what followed on that day, our readers have already been made acquainted, by the narratives written by those gentlemen, and published in a former number.

It may here be stated, for the information of some of our distant readers, that these canal boats, "grain junks,"—like the "salt junks"

and some of the canal boats at the south, and elsewhere, in China,—are family residences ; men, women and children live in them, having no other place of abode.

We come now to detail the consular proceedings. Early on the morning of the 9th—the day after the murderous attack—the case was duly reported to Mr. Alcock H. B. M.'s consul. Soon after, Mr. Parkes the acting interpreter at the consulate, was sent to Tsing-pû to ascertain the number and position of the grain junks, &c ; and from what we do know, we presume nothing feasible was left undone, in order to ascertain the best line of policy, in the event, by no means improbable, the local authorities should refuse or delay to do their duty. At the moment, the British consul had no naval force at his command. Of this the Chinese were not ignorant, and doubtless felt at liberty to do as they pleased, justice and equity notwithstanding.

The steps taken and the communications made, in the early stages of the affair, may be inferred from the sequel.

Some days had elapsed, and H. B. M.'s brigs, the *Childers*, sixteen guns, captain Pitman, and the *Espiegle*, twelve guns, captain Campbell, had come in and anchored off the foreign factories in the Hwáng-pû river, when the consul found it necessary to adopt his own measures, of which the foreign community received the following notice, by an official circular.

No. 1.

British Consulate Office, Shánghái, 13th March, 1848.

NOTIFICATION.

The refusal of the Chinese authorities to afford redress for the murderous assault upon three British subjects, by the seizure of the chief offenders, leaves H. M.'s Consul no alternative, but to adopt extreme measures, or permit the security of his countrymen, and the interests of the nation, to be seriously compromised.

Every amicable means therefore having failed, H. M.'s Consul has given His Excellency, the Tautái, 48 hours, from this day at noon, to produce ten of the Ringleaders in the attack ; failing which, such other steps will be taken as may appear expedient to compel the reparation required. In the mean time, and until full satisfaction has been obtained, it has been notified to the authorities, that no custom-house duties will be paid for British Ships. The consignees, or other parties, will in each case be called upon to enter into an undertaking at the Consulate to pay the amounts respectively due, whenever called upon by H. M.'s Consul.

Security to life and property, and the best interests of the commerce of western nations generally, with Shánghái, are at stake ; and if no redress be

obtained, for so brutal and unprovoked an outrage upon peaceable foreigners, all the great advantages hitherto enjoyed at this Port may be lost at once. H. M.'s Consul accepts the responsibility of his present course, therefore, in the firm conviction, that whatever danger or inconvenience may attend the measures he is compelled to adopt, greater still must overtake the community, if either timidity or hesitation be shown.

(Signed)

RUTHERFORD ALCOCK, *H. B. M.'s Consul.*

To Her Britannic Majesty's Subjects at Shānghái.

This was on Monday; the same day, at an early hour, H. B. M.'s consul waited upon H. E. the *táutái*, and also communicated with him in writing, to the following effect:

Delay under existing circumstances could only be considered as a denial of justice and a refusal to afford reparation for an injury of the gravest nature. It was therefore the duty of H. M.'s consul to inform H. E. that between nation and nation it is a recognized law, when an injury is inflicted for which reparation is refused, that the nation agrieved may do itself justice when it cannot otherwise be obtained: that the course the *táutái* had adopted left the consul no alternative, but to see the highest interests of his nation sacrificed, or to act upon this rule and take such measures as might be necessary to protect H. M.'s subjects from the consequences with which they were threatened by the impunity hitherto enjoyed by the criminals, the assailants at Tsing-pú: that if ten of the ringleaders were not in Shānghái, within 48 hours from Monday noon, for trial and punishment, H. M.'s consul would be prepared to take other steps to obtain the refused reparation: that, in the mean time, no payment of duties for British Ships could take place, nor the grain junks be permitted to leave the port: further, H. M.'s consul stated that he was compelled to adopt these extreme measures from the very serious danger which the *táutái*'s denial of justice had entailed upon British life and property: that H. E.'s plea of inability, if accepted, would put an end to all responsibility, on the part of the Chinese government, for any atrocity that might be committed, and every guarantee afforded by treaty would be useless: H. M.'s consul, therefore, entreated the honorable *táutái* to put an end at once to this most untoward state of affairs by producing the criminals, &c. &c.

Having communicated his views to the *táutái*, Mr. Alcock at once put the representatives of the other foreign powers, at Shānghái, in possession of the same; and at 5 o'clock that afternoon, the French, American and Belgian consuls—Messrs. De Montegny, Bates, and Stewart—waited on H. E. the *táutái* in his own office, and stated to him that, while they entertained the most friendly feelings to-

wards himself and the Chinese government, they fully approved of and concurred in the views taken and the course adopted by the British consul; and that, so much were they concerned for his excellency in view of the consequences that must rest on himself and government alone in case of failure, they felt it to be their duty to lose no time in conveying to him these their sentiments.

The old civilian-soldier seemed but little moved by all this, thanked the gentlemen for their kindness, expatiated eloquently on the difficulties of the case, declared he had done and would do all in his power, and hoped he might have the mediation of the three honorable consuls at the expiration of the 48 hours!

Early next day, the 14th, the táutai commenced suit, through the three consuls, for an extension of time; and by their mediation H. B. M. consul consented—while still enforcing the non-payment of the duties and embargo on the grain junks of the government—to grant an extension of 24 hours from noon of the 15th, on condition that H. E. the táutai, in person at the consulate and before the expiration of the 48 hours, shall urge this request; and also be prepared to undertake that, within this extended time,—i. e. before noon on the 6th—the criminals shall be in Shānghái and brought forward for trial and identification.

Wednesday 11 o'clock A. M. was the hour fixed for the táutai to wait on Mr. Alcock at the British consulate. The conference was extraordinary and most remarkable. There were present the consul, vice-consul, captain Pitman, and others on the one side, and Hienling the táutai with his attendants on the other.

Mr. Alcock opened the conference by inquiring whether the ring-leaders in the assault had been apprehended?

The táutai replied in the negative, and entered into various details to show what he had done, though up to that hour he had received no communication from Tsingpí, that the absence of information only indicated the difficulty the magistrates there must experience in effecting the seizure of the criminals; that there were affairs which it required time to manage; that in England the officers had their way of transacting business; that in China also the officers had their way of managing affairs; that the circumstances of the two countries were not alike; that a given amount of official business in the consul's country might be done in a specified time; but that it was not so in China and it was impossible for him (the táutai) to say the offenders would certainly be brought in before the end of the 24 hours!

they might come in one hour, or they might not; they might come in ten days, or they might not. All H. E. could guarantee was to do his best: he (the táutái) must do his duty; and the consul must do his duty. The seizure of the navigators at Tsingpú was indeed a difficult matter, which he could not guarantee would be effected within a fixed time, &c. &c.

Mr. Alcock put several questions to his Excellency, but all to little effect. He had done and would do all in his power, and if he were to lose his life he could do no more. It was sufficiently evident that the táutái, on the plea of inability, was determined to take his own time and leave the affair to take its own course. It was clear enough he did not understand the character and position of the man with whom he was dealing. But he was told, in the plainest manner, that his plea of inability was only a plea of irresponsibility for any violence and outrage the populace might please to commit—a plea subversive of all security to life and property—in short, a plea wholly inadmissible; that he, the táutái, would be held responsible for the expenses of the two brigs of war, and for every and all expenses or injuries that might ensue in consequence of the measures taken to obtain justice.

At this stage of the conference, the consul took occasion to inform the táutái, that the háifang and *chihien* (the subprefect and magistrate of Shánghái) had written to himself, the consul, a letter, on the preceding day, the 14th, in which *they had menaced the consul with danger from the people*, to which letter he had returned no answer, but wished to assure the táutái that he, the consul, and his family, would remain in the midst of the city without fear, and he was satisfied also without danger; that, while, violence, from whatever quarter it might come, would be promptly resisted, any overt act of aggression, might lead to the consul's striking his flag and withdrawing with his countrymen from the Port.

The foregoing is but a meagre and tame account of what was said during the hour of conference. Soon after this the háifang was dispatched to Tsingpú. The next day the following documents were circulated.

No. 2.

British Consulate Office, Shánghái, 16th March, 1848.

NOTIFICATION.

The delay experienced in obtaining redress from the Chinese authorities, for an assault upon three British Subjects, from which they only providentially escaped with their lives, after having been wounded and treated with the

greatest brutality by a band of Grain Junk men, none of whom have yet been seized, has rendered measures necessary, on the part of H. M.'s Consul, which may require to be enforced by all the means at his disposal.

In this untoward state of affairs, which H. M.'s Consul sincerely deprecates, as contrary to the best interest of both nations, it is necessary to be prepared for all contingencies; and the better to enforce our just claims to prompt and full reparation, it may be expedient to call upon all masters, commanding vessels under the British Flag within the jurisdiction of H. M.'s Consul at this Port, to hold themselves in readiness to leave their anchorage and support him as the representative of H. M.'s Government in protecting British interests at this Port.

For any detention, loss, or injury, which may accrue to them, should their services be required in defence of the Public interests, H. M.'s Consul has notified to His Excellency the T'aitai, that the Chinese Government will be held responsible.

(Signed)

RUTHERFORD ALCOCK, Consul.

(True copy) F. H. Hale.

To the masters of all Merchant vessels sailing under the British Flag within the jurisdiction of H. M.'s Consul at Shínghái.

N^o. 3.

British Consulate, Shánghái, 16th March, 1848.

NOTIFICATION.

A Notification, issued this day, to the masters of all merchant vessels under the British Flag within the Jurisdiction of H. M.'s Consul, calling upon them to be prepared on his requisition to leave their anchorage for the protection of British interests at this Port, is annexed for the information of the British Community.

This is merely a measure of precaution, called for, under the circumstances, but one which H. M.'s Consul sees strong reason to hope it may not be necessary to act upon. His Excellency, the T'aitai, has this morning despatched the háifáng, the next civil officer in rank to himself, to Tsingpú—the Consul having been informed last night that H. E. had deputed that officer to proceed in all haste and in connection with the *chthien* of that place seize the offenders. This is the first Evidence, wrung from the authorities by the stringency of the measures adopted, of any determination to meet the just demands of H. M.'s Consul for reparation, and he trusts it may be the forerunner of complete satisfaction.

In the meantime, as a translation of the annexed notification has been transmitted to the T'aitai, with a letter signifying the consent of H. M.'s Consul to wait a short and definite period for the result of the Háifáng's exertions, there can be little doubt it will suffice to satisfy H. E. that this concession of time is not due to any want of determination on the part H. M.'s Consul to follow out to the end the course upon which he has entered in defence of Treaty Rights and of the best interests of Commerce.

(Signed)

RUTHERFORD ALCOCK, Consul

To the British Community, Shínghái.

On Friday the 17th, considerable concern was manifested, both among foreigners, and among those Chinese who were aware of the crisis that was coming on. In addition to the wicked menace, alluded to in the conference, it was rumored that the grain junk men, the Shantung ruffians, were threatening to come down upon Shinghái in a body, and would glut themselves with the rich pawnbrokers and foreign merchants first, and then devour the poor!

Under these circumstances the eleven hundred sea-going grain junks, most of them already having on board their complement of rice, became restive, and were anxious to get out of the Port,—not only that the emperor and his household might be supplied with rice in due time, but for another reason which will appear in the sequel. Some of the local officers, and even the táutii (though he denied that it was so) endeavored to instigate the owners of the junks to run them by the armed brigs, then anchored off Yingking Páng, by which place it was necessary to pass in order to go out to sea. To prevent this the following, in Chinese, was published and by Mr. Parkes carried on board the junks, during Saturday the 18th.

No. 4.

Alcock, H. B. M.'s Consul, Notifies the following to all the owners of Rice Junks now at anchor in the Hwóngpí, and others, for their full information

Three British Subjects were lately murderously attacked and plundered at Tsing-pí by a number of Grain Junk men. The authorities have delayed four days to-day, merely looking idly around them, neither prosecuting nor adjusting the matter according to the laws.

I, the Consul, am therefore obliged to compel them to afford redress, and therefore none of the above vessels can leave the Port with rice until the affair has been satisfactorily arranged.

But as I do not wish that any injury be inflicted upon the good people I first make this known by notification. From the date of this notice, let none of you Junk-owners, or others, move your vessels. If you should offer any opposition, then the vessel of war, of my nation, now in the river, will open her great guns, and you will be involved in misery of your own seeking! Say not that I gave you not timely notice! A special Notification!

Dated 11th day of the 2d month of the Wú-shin year, (March 18th, 1848).

During the 19th the excitement and concern continued and rather increased. Nothing, however, of success was reported from Tsing-pí. That night, or early next morning, the Espieagle, captain Campbell, dropped down the river, carrying H. B. M.'s vice-consul Mr. Robertson and Mr. Parkes, her "destination unknown." On Monday she was seen passing Wúsung, and then instead of going out to sea, standing westward, steering up the Yángtsz' kiáng! It was conjectured that she was in pursuit of grain boats or a fleet of men-of-war junks supposed to be in that direction.

On Tuesday, the 21st, two prisoners were brought down from Tsingpá; and ten o'clock the next day was fixed upon for their examination. Accordingly at that hour they were brought up before the táutái in his own office, in presence of H. B. M.'s consul, the three gentlemen who had been assaulted being also in attendance. It could not be denied that the two prisoners were Shántung men, navigators of the grain junks; and, as they *so* confessed, it was not to be denied also that they were guilty of having beaten the foreigners; but they could not be recognized as the ringleaders or principal actors, and no proof thereof could be produced.

About this time an attempt was made to induce some of the British merchants to interpose their influence, in order to obtain the release of the eleven hundred grain junks. We have before us a copy of the letter in Chinese, said to have been got up by the gentry and owners of the grain junks in Shánghái, and addressed to several of the foreign merchants. That they, the petitioners obtained any countenance or support, from the merchants, in this suit, does not appear. We presume they did not.

On Thursday, the 23d, the consul consented to receive a deputation from the gentry and grain junk owners. When informed that he had, some days previously, sent a dispatch, by one of the ships of war, to the governor-general at Nanking, the deputation seemed greatly pleased, feeling assured that all the difficulties would be soon adjusted. Up to this hour the destination of the brig was not generally known; this information, when made public, seemed to afford universal satisfaction among the Chinese—excepting only the táutái and those who were engaged with him in doing nothing.

The whole week passed away and nothing was heard, except rumors, of what was doing by the provincial authorities at Síchau for the seizure of the offenders. In the mean time, the sixteen gun brig had to bring to many a craft that endeavored to elude her vigilance.

On Monday the 27th it was rumored that the *ngánch'áh sz,* or *nichtái*, was in the vicinity of the city, and it was supposed that he had brought the criminals with him. *Wú Kiencháng* 吳健彰, better known to foreigners as "Mr. Samqua," soon made his appearance, endeavoring by sundry projects to move the consul; but all to no purpose.

Before noon, on Thursday the 28th, *H. E. F. Liángyan*, 俚良燦, the *nichtái*, was in conference with Mr. Alcock at the British consulate, frankly declaring that the offenders, then in custody, should

be produced and every satisfaction given. It was arranged that the ringleaders should be brought up to the magistrate's office and there examined in open court the same afternoon.

Accordingly at 4 o'clock, H. B. M.'s consul, accompanied by Captain Pitman, The Rev. Dr. Medhurst, Dr. Lockhart, the Rev. Mr. Muirhead, and others entered the office of the *chihien* under a salute, and were there received by his excellency I' Liángyau, provincial judge, attended by Hienling the *táutái*, and Samqua,—the *háifáng*, the *chihien* and a host of inferior officers being in the back ground. The following, of this day's date, details the sequel.

No. 5.

British Consulate Office, Shánghái, March 28th, 1848.

NOTIFICATION.

H. M.'s Consul has much pleasure in stating, for the information of the British community, that the coercive measures he saw himself compelled to adopt, fifteen days ago, have been followed by complete success. The ten Ringleaders in the outrage at Tsingpú. demanded on the 13th inst., have this day been produced by the *niehtái*, or provincial judge, of the province. Two of the most vicious and dangerous were at once distinctly identified by the parties who had suffered from their violence, and several of the remainder were recognized as having been among their assailants.

These ten offenders, in the presence of H. M.'s Consul, the injured parties, all the local authorities, and a large number of assistants, were put in the cangue on the spot, to which punishment they are sentenced for one month, prior to any further proceedings against them, and they will be exposed every day, during that period, in the public thoroughfares, as a warning to all who are in like manner evil disposed.

The fullest satisfaction and redress having thus been afforded, it only remains for H. M.'s Consul to announce that the Embargo on the Grain Junks has been removed, and that from this date all duties will be paid as heretofore. In reference to those remaining due for ships already cleared, communications will be made from the Consulate to the parties interested in due time.

This peaceful, and in every sense happy termination of difficulties, which at one time threatened to compromise British interests at the Port is most satisfactory.—H. M.'s Consul, remembering the unanimity and cheerfulness with which the Community signified their readiness to meet any inconvenience the necessity for coercive measures might entail, rejoices that the end has been attained without loss or sacrifice: and the cordial support received from the Consular Representatives of Foreign powers at Shánghái, who at once identified themselves with the measures taken as for a common cause, has not, it may be safely assumed, failed in its effect.

How much is due to the judgment and decision with which a partial blockade of peculiar difficulty has been maintained, during fifteen days by Captain Pitman of H. M.'s "Childers," must be known to the whole community, who have daily witnessed the unwearied vigilance and good temper

evinced by the officers and men under his command. This task has been accomplished, not only without injury to the large Chinese traffic on the river, but without hostile collision, or any bad feeling having been excited—a result on which they may well be congratulated.

Security to Life and Property, which for a moment seemed endangered, it is hoped, is now more firmly established than before the outrage; and with prudence and forbearance, such as his countrymen have already manifested, and which he fully counts upon whenever their excursions may lead them to a distance from Shánghái, H. M.'s Consul is sanguine that they will no longer be exposed to dangers or molestation from those whom impunity might otherwise have emboldened.

(Signed)

RUTHERFORD ALCOCK, *Consul.*

To the British Community at Shánghái.

Lengthened details of the scene, at the office of the chíhien, we shall not attempt to give. The usual formalities of a Chinese court of justice were dispensed with, as unnecessary. The ten ringleaders may have been already convicted by legal evidence and sentence passed upon them in due form, or “this may not have been done.” With chains around their necks they were led up before the court, and instantly fell on their knees. The gentlemen, on whom they had made the attack, were then requested to step forward, examine and see if they could identify the parties. The result was most satisfactory. Perfect order and profound silence prevailed among the crowd of Chinese spectators. As the chains were taken from their necks, and heavy wooden collars placed thereon, the criminals betrayed no great anxiety and evidently felt little or no fear. It was truly an affecting sight. Of all present none seemed so sombre as poor Hienling. Samqua was in fine spirits; and the judge was delighted, especially when assured by Mr. Alcock that orders should forthwith be given allowing the grain junks to proceed. Words to that effect were at once, in presence of his excellency, addressed to captain Pitman.

Early the next morning, Saturday March 29th, the following notice, in Chinese, was made, public under the seal of the consular office.

No. 6.

On the 18th inst. I the Consul warned all Junk owners and others, that the Junks conveying the Government grain could not sail until the ringleaders in a murderous assault on my countrymen at Tsing-pu had been seized and punished. H. E. the Niehtái having now arrived and ten of these ringleaders having been seized and punished, nothing further is desired—justice has been obtained and no obstruction will be offered to the sailing of the Grain Junks from this date by the war ship of my nation, and thus mutual harmony and confidence will be restored

During this day, Saturday, the British consul and captain Pitman waited on the niehtái, who afterwards visited the Childers and was received with all due honors; he then waited on the foreign consuls, calling also at the residences of Dr. Medhurst and Dr. Lockhart and some of the foreign merchants. While at Dr. Medhurst's, Mr. Alcock took special care to have explained to H. E. the working of the power-press, which he there had an opportunity to see in full operation moved by a bullock. As the sheets were turned off in rapid succession he seemed amazed and delighted as he was also with the exhibitions of anatomical plates, &c., at Dr. Lockhart's hospital. It was very considerate, on the part of H. B. M.'s consul, to introduce this high officer to the families of those gentlemen who had been so rudely assaulted by Chinese ruffians; and the judge himself was evidently much pleased with the European ladies, and not the least with Miss Augusta, the youngest daughter of Dr. Medhurst, a child of seven years. On all these visits the judge seemed quite at home and enjoyed them very much. He is a married man, under sixty of age, a native of Ngánhwui, and has a large family of sons and daughters residing in that province.

We can here add but one fact more regarding the judge; and one more regarding the eleven hundred grain junks.

Prompt and honest as H. E. seemed to be, yet in closing the case he made a desperate and fruitless attempt to alter its whole character, by recording it "*a quarrel between foreigners and grain junk n.*" The document, containing this, he had to withdraw, and to replace it by another stating the truth.

The grain junks, that had been so impatient of delay, had hardly got under sail, before they were all aback, refusing to proceed. We had been at a loss to account for their being taken up at a rate of expense so much lower than that incurred by the inland navigation. A reason for this now appeared. Once, on a former occasion, the emperor's grain was carried by sea-going junks, and then the said junks were allowed to carry private cargo, free of duty to Tientsin, their place of destination. It was with the understanding, on their part, when they were engaged, that this privilege was to be enjoyed this year. But, "it was not so in the bond;" and it was intimated thát they would be subject to custom-house regulations on reaching Tientsin. Under these circumstances they refused to proceed since otherwise they would become liable not only to heavy duties, but quantities of the choice contraband would have to be confiscated. The presence of the governor, who came post-haste from Síchau, soon arranged the affair, and the junks took their departure.

To conduct official business with such officers and such people is not always an easy task. To H. B. M. consul, and those who have acted with him, on the late occasion, the foreign residents in China generally, and those in Shánghái in particular, have much reason to be grateful. That they are so, the following resolutions, passed at a numerously attended public meeting, held in Shánghái, March 31st, 1848, is sufficient evidence.

1ST. RESOLUTION.

That the cordial Congratulations and best thanks of this meeting be given to RUTHERFORD ALCOCK Esq: H. B. M.'s consul at this Port, for his successful adoption of an energetic and decided policy with the Chinese authorities, when our treaty rights, as foreigners resident in this empire, were temporarily compromised.

2D. RESOLUTION.

That the thanks of this meeting be offered to captain J. C. PITMAN, R. N., for his hearty coöperation with H. M. consul in the protection of British interests, and in the efficient but temperate enforcement of the embargo, placed upon the government grain junks, without detriment to the large Chinese traffic on the river, or giving rise to hostile collision or any bad feeling.

3D. RESOLUTION.

That the thanks of this meeting be offered to the consular Representatives of Foreign Powers at Shánghái, for the frank and candid support given to H. M. consul by at once identifying themselves with the measures he was compelled to adopt for the due fulfillment of international rights.

Last, but not least in importance, must be mentioned the *Espicgle*. Her's was the crowning move—moving all the rest. Her dispatch was the capital stroke in the consul's policy. Baffling winds and strong currents made her passage ten days to Nanking. This delay worked no injury. The brig's fame spread; but no one of all the provincial authorities knew the object of her visit, until Mr. Alcock's dispatch was opened by the governor-general's own hands and in his own office, in the centre of the ancient capital of the empire—where it was duly delivered by British officers. During the five days the *Espicgle* remained off Nanking, the governor-general returned the visit of the vice-consul and captain Campbell, and was received on board with due honors. The gentlemen, during their stay, visited various parts of the city, and the Porcelain Tower, in company with Chinese officers. Some rude fellows having assailed the party with brickbats, etc., fifteen of them were immediately seized, and the next day exposed in wooden collars. The business completed, three days and a half brought the brig down to Wúsung, where she met the "Fury," coming in from Hongkong. The go-

vernor-general's letter, which she brought, was, we understand most satisfactory to the consul. For captain Campbell this was a rare opportunity for increasing our knowledge of the Yángtsz' kiáng. The captain speaks in the highest terms of Mr. Parkes' conduct on this mission

ART. III. *A Dissertation on the Theology of the Chinese, with a view to the elucidation of the most appropriate term for expressing the Deity in the Chinese language.* By W. H. MEDHURST, SEN. Printed at the Mission Press [of the London Missionary Society] Shánghái, 1848. Pp. 280.

CONSIDERING the circumstances under which this little book comes before the public—written by the man who of all those living has been longest engaged in the Protestant missions to the Chinese, and designed to elucidate the most difficult subject now engaging the attention of all those who are interested in the Revision of the translation of the Bible in this language—we deem it our duty to draw to it the attention of all concerned in this question. It is especially important that every argument, bearing on the point at issue, should be brought forwards and duly considered. It will be seen in the article from the pen of Dr. Medhurst, that his views of translating the words *Elohim* and *Theos* are very different from our own; and though in the work before us, there are very few pages that we are willing to endorse still it embodies a large amount of information and we earnestly recommend its perusal. In a prefatory note Dr. Medhurst writes thus regarding it.

“The following Dissertation, as the title imports, was written with the view of elucidating the views of the Chinese on the subject of theology, in order to enable Christian writers, and translators of the Scriptures, to ascertain what would be the best term by which to express the name of God in Chinese. To set the question in a true light, it was thought necessary to refer to the classical writings, and especially those of the Confucian school; because these always have and still do, exercise the greatest influence over the mind of China; and notwithstanding the additions of foreign religions, and (in the estimation of the Literati) heretical notions, the classics must and will form the basis of thought and expression throughout China for ages to come. This method of conducting the argument has necessarily drawn attention to the identical opinions of Chinese philosophers; and

thus, independent of the discussion which called for the present Essay, much is brought forward that will no doubt be interesting to the public in general, particularly to those who are enquiring into the opinions and religious sentiments of so peculiar a people as the Chinese. Having been led to explain and discuss all the passages of their classics which bear on the subject of spiritual and invisible beings, as well as those which refer to the supreme God, in their estimation, the writer has been enabled to present to view the whole body of Chinese Theology; and those who wish to acquaint themselves with the standard and *orthodox religion of China*, will find in these enough to gratify their curiosity and to assist them in forming a judgment. It will be seen that the *Confucian age*, though addicted to *pneumatolatri*, or the worship of spirits, was *tolerably free from idolatry*, or the adoration of images; while the classical writings then published contain various references to the *Supreme Being*, as far as they were acquainted with him, of whose attributes and *perfections* a tolerably complete scheme may be drawn up, showing that the ancient Chinese were not entirely ignorant of what is called natural theology. Of course their scheme will be found defective in every thing that is *peculiar to revelation*; and defective as it originally was it has been still more corrupted by the admixture of superstitions through the lapse of ages; but ascribe it to what source we may, there we find the fundamental truths of natural religion, fully equal to what the Grecian or Roman sages indited, and sufficient to testify that God has not left himself without a witness in this eastern world."

More than two hundred pages of the Dissertation are occupied with the discussion of *Shin*, the remaining ones are devoted to *Shàng-tí*, and *Tí*. On the last page we have the following conclusion:

"The word *Shin*, we conceive, ought to be translated spirit, or spiritual energy, and is primarily used with reference, either expressed or implied, to those who possess those energies or powers, who embody them or are the fountains of them; and it is a secondary, and *elliptical use of the term*, when it is regarded as including in it the possessors of those energies. Whereas *Tí* may and ought, in the majority of the instances adduced in the foregoing pages, to be rendered *Divine Ruler*, or *God*, without reference, either expressed or implied, to any other to whom the Divine Ruler belongs, or on whom he depends, who embodies him, or is the fountain of his power." p. 278.

Let the reader carefully analyse the two sentences which comprise this extract, and also the following, with which the discussion of the word *Shin* closes:

"In all the classics of the three sects, we do not meet once with the word *Shin*, as positively and necessarily meaning God, much less the Supreme Being; and in a vast majority of instances meaning spirit, genii or some subordinate Being. In later ages it may have been connected with idols, and by the ignorant multitude may be thought to mean something divine; but it is by no means a word that Christian writers could use with reference to the Divine Being, nor as the generic term for God. The expressions

pai Shin, worshipping the *Shins*, always means paying adoration to an inferior order of spiritual beings, and should never be used by Protestant, as it now never is by Catholic writers for worshipping God. The frequent employment by classical writers of the word *Shin*, in the sense of spirit, would sanction its adoption by us, with the addition of holy, for the spirit of God, but not as equivalent to the word God in general." p. 203.

Again :

"In no instance among the writers of the School of Confucius, do we find the word *Shin* applied to the supreme God, and never so used by them as to make it necessary for us to translate it by God, in giving the sense of the classics, according to the Commentators. The main idea is *that of the expanders and contractors of nature*, who, under the authority and direction of a higher power, attend to the bringing forth and nourishing of men and things, the rising and setting of heavenly bodies, the blowing of winds, the falling of rains, the rolling of thunder, and the flashing of lightning ; while they are supposed to be influenced by sacrifices, and to afford protection to nations and individuals, but always subject to the will of a superior, and never are they represented as acting independently and supremely, uncontrollably and ultimately. They are not, therefore, according to the showing of the Chinese, *Gods*, but subordinate spirits, agents, genii, and manes." p. 190.

Again we say, let the Reader, who may be seeking to solve the pending question, carefully consider these paragraphs.

After being told, as above, that *Ti* may and ought to be rendered *Divine Ruler* or *God*, what will the reader think, when, on examination, he finds that, "in the majority of instances adduced" in his Dissertation, Dr. Medhurst has not employed either the one or the other of the two terms ! In the great majority of instances, if we mistake not, he has rendered it *Ruler*, which we believe to be the true meaning of the word, as it is used in the Chinese classics.

To one point more, before closing this short notice, we desire to draw the attention of our Readers, who may take up the Dissertation. Let them, as they read, carefully note the great *variety* of renderings which are given to the word *Shin*, and likewise mark all the *attributes* predicated of the *Shin* when spoken of as a class of Beings. For, be it remembered, the great question now is reduced to this one point—*what is the name by which the Chinese call their gods ?* Is it *Shin* or is it *Ti* ? Determine this, and the whole controversy is at an end.

ART. IV *A brief Notice soliciting subscriptions for the purpose of preventing the desecration of printed papers.* Translated for the Repository.

FROM the first chronicling of events by means of the knotted rope and afterwards, we find that every age has furnished a series of literary productions. Ever since the fruits of the earth rained down from heaven there has been an unbroken succession of authors and publications.

When the Eastern Orbed Sceptre had given to the world the art of delineating and writing, the profound dissertations of the divine philosophers were then all completed and published: and when also the use of ink and the pencil had been communicated from the Western Garden, the luxuriant blossoms of heaven and earth were then universally diffused. The purple observatories and azure port-folios appeared illustrated with numerous embellishments and sparkling with the radiant lustre of the Ox and Bear. The venerable tomes corroded by the jasper-colored vermin and the scarlet moth, all stored with the sentences of the wise and good, have descended luminously to posterity, graced with the ornaments of style and writing, till, in the lapse of time, how magnificent and splendid has the list become!

But we have also had handed down with these the sententious aphorism, together with the more extended and discursive dissertation, as superb and precious as the Cubic Orbed Sceptre. These elegant specimens of literary composition are highly esteemed in the forest of scholars. With them a thousand pieces of gold is the estimate put upon a single character. Still it is difficult to elevate the vulgar usages to the level of a common sentiment. For it appears to be the custom among the people generally, it may be, either to stick these papers upon the walls of their houses or to paste them over their windows, thus covering up inanimate objects with the chapters of a living language! Or perhaps they make use of them to lay over jars or as a covering for pots, thus subjecting the classic page to base insult and disgrace. Or it may be they are employed for dusting and wiping away filth. Or perhaps the clerks in the offices of the magistrates carelessly strew them about the apartments. Or it may be the urchins in the schools twist them up into wads, and then set about treading them under their feet in the school-room: Or perhaps they mix them up in the mud and sink them into the earth. Or perhaps clipping off bits of paper, they let them fly in the wind, so that

they are scattered about at random in ditches and mud-puddles, thus being exposed to all sorts of insult and abuse. Such indeed is a most faithful and accurate delineation of the facts as they exist.

Now his excellency Li, chief commissioner of justice, has devoted his entire yearly salary in order to lead the way in the good undertaking. He has instituted a depository with the name of the Literary Surges. This he intends to have made a place of general deposite, for the collection of old worn-out books and other papers, on which the characters of the language have been printed. The edifice is situated near the Hioh-hái Hall. In the first place, an open porch will be constructed, where all papers illustrated with the symbols of the written language, will be respectfully deposited. Then, when papers printed with the *tadpole* character shall have been rescued from the tracks of the horses, all of this description will be consigned to the great furnace. But papers covered with the *seal* character having been taken from the hen-roosts will be carried far away and cast out upon the isle of the cormorant.

All men then, who are of the same opinion, ought to exhibit a respectful deference to the wishes of our high magistrate. Therefore turning back again towards the shore from which they have wandered, let them hasten to admonish and constrain each other, and repent of their former delinquencies. Let them combine the dissevered patches that they may finish the fur jacket. Let them rejoice in contributing their property to complete so desirable an object.

The papers that fall upon the arena at the public examination, are not afterwards to be applied to another purpose, having once been used for transcribing. Old and decayed volumes are not to be used as tinder for lighting the fire; neither are they to be converted into labels for pencil stocks, or for packages of paper, or for shoe bindings, or for boot-legs,—a perversion which should make one blush with shame—nor should they be employed in labelling musketoe torches, incense pouches, or paper lanterns and things of this sort.

Obscene writings, and all mean and trivial compositions, are to be excluded from the list of papers which are considered worthy of being collected. Lottery tickets and all papers of this sort are to be rejected.

When the eyes behold then let the mind be awakened to consideration. In future considering the rewards that will be paid to those who collect and forward such papers, that they may be burned and changed again into their original elements, how will it be possible that men should esteem lightly the rescuing of these papers from the billows of destruction?

Though they be gathered from the mire and covered with filth, they will be deemed none the less valuable. Soon then shall we behold the gem radiant with the nine lights, reflecting the brightness of the Andromeda and Orbed Sceptre in wreathed flowery ringlets, and the channel of six veins exhibiting the jasper-hued shade upon the smooth river mirror. A protracted old age shall bear witness to the merits of those who venerate the tomb of the ancient Tsz'chau; and to them who bathe in the fragrant stream of Wángshí, the public examinations shall furnish a favorable prognostic. This is the brief Notification.

Táukwáng, 28th year, 4th month——day.

A public representation by those whom the business concerns.

ART. V. *List of Foreign Residents in Canton, August, Anno Domini, Eighteen hundred and forty-eight.*

Danish hong,

Teh-hing-kai.

D. W. Schwemann.

William Dreyer.

No. 1 and 2.

Akau's Hotel.

No. 7.

Marciano da Silva.

J. Bauzilio dos Remedios.

Quintiliano da Silva.

No. 15.

Reynvaan & Co.

H. G. I. Reynvaan.

Henrique Hyndman

No. 16.

Rev. James G. Bridgman

Rev. George Loomis

Joaq. dos Anjos Xavier.

Jozé Vicente Barros.

New Hong,

South Teh-hing kai.

No. 1.

Ebrahimjee Mahomed Salley.

Hussam Esmeal.

Abdolkahman Esmael.

No. 2.

Ebrahim Soomar.

Noor Mahomed Kamal.

Sucetmal Noormall.

No. 3.

Hajee Elies Hussan.

Allanke Versey.

Romthala Versey.

Hajee Jaffer Kamisa.

Bunjee Canjee.

Soomjee Ladah.

Ladah Goonsjee.

Jamsetjee Cursetjee Meta.

Soi-ke.

No. 1.

S. A. Seth

No. 2.

W. S. Heyl.

W. D. Lewis.

No. 3.

Fortunato F. Marques.

Candido Ozorio.

Francisco de Silveira.

Bartholomeo A. Pereira.

No. 4.

A. Viegas and family.

L. Viegas.

New China Street.

No. 1.

George Ryan.

Spanish Hong.

No. 1.

Henry Moul & Co.

Henry Moul.

Alfred Moul.
George Moul.

French Hong.

No. 1

Robert Browne.
W Verkonteren.

No. 2.

Bovet Brothers & Co.
Louis Bovet.

No. 3.

Pestonjee Framjee Cama & Co.
Jamsetjee Rustomjee Erance.
Dossabhoy Framjee Camajee.
Bomanjee Muncherjee.
Nowrojee Nusserwanjee.
Cowasjee Pestonjee.
Merwanjee Pestonjee.
Dinsaw Merwanjee.
Burjorjee Eduljee.
Nowrojee Cowasjee.

No. 4.

Noor Mahomed Datoobhoy & Co
Mulloobhoy Dongersey,
Hajeebhoy Dawood

No. 5.

Ameerodeen & Jafferbhoy.
Ameerodeen Abdool Latiff.
Nujmoodeen Shoojautally.
Shumsodeen Moockrey.
Framjee Burjorjee.
Shaik Munsoor Nizamally,
Janasjee Rustomjee Avaldar.
Cumerally Rumzanally.
Alla Bux Dosunjee.

No. 6

P. & D Nesserwanjee Camajee & Co.
Pestonjee Nowrojee Pochawjee.
Dorabjee Nesserwanjee Camajee.
Hormusjee Nassewanjee Pochawjee.
Rustumjee Pestonjee Cawperwala.
Khumroodin Unverally.

New French Hong.

No. 1.

Mackay & Co.
Hugh Mackay.
W. Hunt
J McMurray.

Khan Mahomed Haberbhoy.
Veerjee Rahim.
Abdol Rahim Nuyunce.
Goolam Hoosam Chandoo
Ebrahim Sheik Hoosam
No. 2.

R. McGregor

No. 5.

B Kenny, surgeon and family
Florenco do Rozario.
Joze da Rocha.

No. 6.

Fritz Vaucher
Constant Borel.

Mingqua's Hong.

No. 2

Chalmers & Co.
Patrick Chalmers.
James Dickson Park.

No. 3.

Lindsay & Co.
Travers Buxton.
Frederick Chapinan.

Mingqua's New Hong.

No. 2

James L. Man & Co.
James Lawrence Man.

Mingqua's.

Outside New Hong.

No. 1

William Buckler.
William Buckler jr.

Thos M Dehon.

No. 2.

Carlowitz, Harkort & Co.
Richard Carlowitz.
Brenhard Harkort.

No. 3.

William Pustau & Co.
William Pustau.
C. Brodersen.

Nesserwanjee Byramjee Fackeerajee.
Nesserwanjee Framjee.
Aspenderjee Tainojee.

Rev. P. Parker, M. D. and family

American Hong.

No. 1.

Olyphant & Co.
William H. Morss.
Richard P. Dana
Frederick A King.
William O. Bokee.
David O. King.

No. 2

Henderson Watson & Co.
S. Mackenzie.
A. Thorne.

Boustead & Co.
Edward Boustead, ab.
Martin Wilhelmny.
No. 3.

Ripley Smith & Co.
Philip W Ripley, and family.
Henry H Smith
Robert Ellice.

No. 4.

C. S. Compton & Co.
Charles S. Compton.
Spencer Compton.
A. E. H. Canpbell.
Edmund B. Gunnell.

Paushun Hong.

No. 2.

Murrow & Co.
Y. J. Murrow.
W. N. Piccope.
L. E. Murrow.

No. 4.

Heerjeebhoy Ardaseer & Co.
Heerjeebhoy Hormuzjee.
Ardaseer Rustonjee.
Cursetjee Hosunjee.
Edulee Cursetjee.

No. 5.

Cowasjee Sapoorjee Lungrana.
Pestonjee Byramjee Colah.
Muncherjee Sapoorjee.
Pestonjee Jamsetjee Motiwalla.
Rustonjee Pestonjee.
Aderjee Sapoorjee.
Ruttonjee Framjee.
Dadabhoy Jamsetjee.
Merwanjee Edulee.
Nourojee Manockjee Lungrana.

No. 6.

Dent & Co.

John Dent.
M. W. Pitcher.
D. Johnson.
James Bowman.

Imperial hong.

No. 1. and 2.

Wetmore & Co.
Samuel Wetmore, jr. ab.
William Moore.

George H. Lamson.
Henry Davis.
Thomas Gittins.
O. E. Roberts.
Manoel Simoens.
Querino A. Gutierrez.

J. E. Munsell.

No. 3.

Canton B. Chamber of Commerce.
John A. T. Meadows.
S. Marjoribanks, Surgeon.
John Rowe, Surgeon.

No. 6.

Gibb Livingston & Co.
J. Skinner.
J. M. Wright.

W. H. Wardley.

Swedish hong.

No. 1, 2, and 3

Russell & Co.

Paul S. Forbes.
W. H. King.
George Perkins.
S. J. Hallam ab.
E. A. Low.
G. Meredith.
S. T. Baldwin.
J. Crampton.
E. Cunningham. ab.
F. Reiche.
Segismundo Rangel.
Jayme Rangel.

No. 4.

John D. Sword & Co.
John D. Sword.

No. 5.

R. P. De Silver.
H. T. De Silver.

Old English.

No. 1.

Nye, Parkin & Co.
William W. Parkin
Clement Nye.
Thomas S. H. Nye.
Timothy J. Durrell.
Joaquim P. Van Loffelt.
Jullius Kreyenhagen.
E. C. H. Nye.
Francisco A. Seabra.

No. 2.

Rathbones Worthington & Co.
James Worthington.
F. Duval.
Charles Maltby.
H. R. Hardie.

No. 3.

Jamieson How & Co.
J. F. Edger.

Richard Rothwell.

No. 4.

Charles Sanders.

No. 5.

Dallas & Co.
Stephen Ponder.

Frederick Booker.

No. 6.

Gilman & Co.
R. J. Gilman, ab.
Levin Josephs.
A. Hudson.
W. H. Vacher.
John Williams.
George de St. Croix.

Chauchan hong.

No. 1

D & M. Rustonjee & Co.

No. 2.

R. & D. Ruttunjee.
Rustomjee Ruttunjee.
Dhunjeebhoy Ruttunjee.

Hormuzjee Framjee & Co.

Rustomjee Byramjee.
Cursetjee Rustomjee.
Pestonjee Dinshawjee.

No. 3.

Sapoorjee Bomanjee.
Cowasjee Framjee.

No. 4.

Nesserwanjee Ardaseer Bhanja.
Jemsetjee Eduljee.
Dhunjeebhoy Framjee Casna.
Sapoorjee Sorobjee.
Burjorjee Pestonjee.

No. 5.

Byramjee Cooverjee.
Cursetjee Shovuxshaw.
Burjorjee Sorabjee.
Dhunjeebhoy Dosabhoy.
Nowrojee Cursetjee.
Dadabhoy Sorabjee.

Dadabhoy Burjorjee..
Rustomjee Burjorjee.

No. 6.

Maneckjee Bomanjee.
Cursetjee Eduljee.

New English Factory.

H. B. M.'s Consulate.

Adam W. Elmslie.
J. T. Walker.
Thomas T. Meadows.
Edward F. Giles.
Horace Oakley.

James Crooke & Massey.

James Crooke.
John Cuvillier.

Dirom Gray & Co.

W. W. Dale.
C. Ryder.

George Umson.
A. Gray.
D. W. McKenzie.

Jardine Matheson & Co.

David Jardine.
M. A. Macleod.
Albino de Silveira.
John T. Mounsey.

Oriental Bank.

Archibald Dunlop.
Samuel Gray.

Augustine Heard & Co.

John Heard.
J. G. Ward,

Joseph L. Roberts.
J. H. Everett.
William Gilbert.
Augustine Heard jr.
Domingos P. Marques.

George Barnet & Co.

George Barnet.
William Barnet.
Horace Wiltshire.

Macvicar & Co.

Thomas Davis Neave.
T. Smith.
T. C. Piccope.
G. J. Bennetts.

Blenkin Rawson & Co.

S. Rawson.
W. H. Luce.

Kennedy MacGregor & Co.

David Kennedy.
George C. Bruce.
John Murray.
C. A. Koch.

A. A. Ritchie & Co.

A. A. Ritchie.
Henry M. Olmsted.
J. Manuel Mur.
Charles Platt.

Holliday Wise & Co.

John Holliday.
Charles Waters.

Antonio F. Vandenberg.

Turner & Co.

T. W. L. MacKean.
E. H. Levin.
W. Walkinshaw.
Rev. S. Banks.

David Sassoon Sons & Co.

Abdalah D. Sassoon.
Jehangeer Framjee Buxey.
Isaac Reuben.
Benjamin Eliah.
Solomon David.

Ruttonjee Hormusjee Camajee & Co.
Dossabhoy Hormusjee Camajee.
Burjorjee Hormusjee Hadah.
Dorabjee Framjee Colah.
Maneckjee Cooverjee.

B. & N. Hormusjee.
Burjorjee Hormusjee.

Dorabjee Pestonjee Patell.
Fallanjee Dorabjee Lalleaca.

Dadabhoy Nasserwanjee Mody & Co. Rev. F. B. Jench.
 Nusserwanjee Bomanjee Mody Rev. Wm. Speer.
 Muncherjee Nusserwanjee Mody S. W. Bonney.
 Dhunjeebhoy Hormuzjee Hakinna.

Eduljee Framjee Sons & Co.
 Bomanjee Eduljee.
 Dadabhoy Eduljee.

Fischer & Co.
 Maximilian Fischer, and family.
 James Whittall.

E. Moormann & Co.
 C Sauer.

Dimier Brothers & Co.
 C. Dimier.

Francis B. Birley, and family.

Reiss & Co.
 M. Sichel.
 Thomas Everard.

Lung-hing kai.
 Rev. A. P. Happer M. D. and family.

Hienhia Lan.
 Rev. Dyer Ball M. D. and family.

Tung-shih-koh.
 Rev. I. J. Roberts.

Kum-le-fow.
 Benjamin Hobson, M. D.

Whampoa Anchorage.

Thomas Hunt.
 Charles Tobey.
 A. Bird.
 Dr. Smith.
 Dr. Lewer.
 Dr. Brice
 D. M. Lerman.
 C. Morris.
 James Rowe.
 N. de St. Croix.

ART. VI. *A passage along the Broadway River from Canton to Macao—Description of the silk territory of Shunte.* By M. ISIDORE HEDDE.

THE city of Canton (called by the Chinese Kwang-tong sang-Chin, chief city of Kwang-tong,) is seated at the head of an estuary formed by two great rivers, the one, Tong-Kiang (East river), running from the Kiang-si and Fokien mountains, and the other, Ta-Kiang (great river), descending from a chain of wild hills which separate the independent tribes Mio Sze from Kwei-chau, and fertilising all the Kiang-si. The junction of these two streams forms a large river, which before Canton takes the name of Choo-Kiang (pearl river), on account of pearl oysters found on rocks known by foreigners under the names of "Dutch and French Follies." The Choo-Kiang divides itself into a thousand branches, the longest of which has taken the name of "Tiger." At the entrance, fourteen miles below Canton, is Whampoa Reach," the commercial port of Canton for foreign intercourse, and where was signed on the 24th of October, 1844 the treaty between M. de Lagrénée, the French Plenipotentiary, and the Imperial Commissioner, Keying. Below is the Bogue, or Bocca Tigris, the mouth of the Tiger, formed by two advanced

rocks, one of which is said to represent a tiger at rest, and which gives the name to the river. On each side are numerous forts having large tigers' heads painted on the embrasures, in order to frighten pirates. This channel is commonly used by Portuguese lorchas coming from Macao, and by junks from the north or neighbouring ports of Namoa, Hong Kong, Lintin, etc.; but the native trade of Canton with Macao, the island of Hainan, and all the southern coast of China bordering the Anan kingdom, "Tonkin and Cochin China," is made through an inner channel called by the natives Ta-Hwang-Kao, and by the English "Broadway River." It communicates with Whampoa and thence with Bocca Tigris. It was by one of its arms that the English fleet reached the Choo-Kiang in 1810, and rendered useless the different bars constructed in different parts of the river. There are many arms of the sea flowing in different directions, with numerous creeks and inlets: thus forming an estuary.

The Broadway River is seldom taken by foreigners who have nothing to do in the interior of the country, and who are more exposed to the attacks of pirates on account of the narrowness of the channel and the consequent want of wind. It is frequented only by those who wish to visit the interior of the country, to observe the culture of the land, and become acquainted with the habits and customs of the people.

On the 25th November 1844, M. Jules Itier, and M. Isidore Hedde, two gentlemen connected with the French mission to China, embarked on board a native junk, which had been hired for the purpose of going to Macao by the inner passage, but when they got on board, the master of the boat told them it was at that time impossible to proceed by that passage, as there was neither wind nor water enough, besides which the part was infested by numerous pirates who were seizing and plundering every one they met, and that it was therefore necessary to pass by the Bogue, which was more secure, and by which the travellers might reach Macao in 20 hours. M. Itier replied that it was now too late to attempt to impose on them with such tales, that the boat had been hired to proceed by the inner passage, and that he insisted on going by that road, and added, pointing to his pistols, "We have something there that will bring bad men to reason." The master of the boat on this shook his head and proceeded to make preparations for departure.

The wooden anchor was soon weighed to the song of *Hay ho*, *Hay ho*, repeated in chorus by the crew: the sail, made of matting, was unloosed, and the noise of the water and of the oars soon told

the travellers that they were under weigh. They then took possession of the cabins reserved for passengers, placing a Chinese boy, named Ai Yun, who accompanied them, on the outside to watch the movements of the crew. They loaded their guns and pistols, and placed them in readiness in case of attack from pirates; and to guard against any treachery on the part of the crew, they had provided themselves with poniards which they carried in their breast pockets, a precaution which was thought necessary from the fate of the unfortunate crew of the French ship *Navigator*, who, while lying not far from this spot, were murdered to the number of 20, one alone escaping by jumping overboard. Over the door of the cabin occupied by the travellers was written a Chinese sentence, signifying, "I am a friend of the God of the Sea; my guns frighten pirates; I receive only happy passengers." On either side of the door were placed two large round lamps of coloured paper bearing this inscription, "Good mind, good journey." Mats were placed for beds, and knapsacks for pillows, on the top of which were placed coverlets of cotton or printed silk, which gave the place a very gay appearance. In the fore part of the boat were placed eight rowers, who kept singing in chorus, and one man at the stern directed the helm.

It was about six o'clock in the morning when the "fast boat," as she was called, started. They left to the right the channel of Ta-Kiang, which leads to Fu-Shan, a town containing a million of inhabitants, almost wholly occupied in silk-weaving. They also left behind them on the same side the Fa-ti, or flower-ground, so remarkable, and such an object of attraction to foreigners. They also saw on the left the large "Packhouses," or Honan tea-manufactories, and they proceeded in the inner passage in company with several junks, which however soon after left them proceeding up the numerous creeks which branched off into the country in all directions.

There are two forts erected on each side of the river, which bear the name of the district "Nan-hae." Near this spot is erected a stockade, or bar, formed of stones and stakes, to prevent any large vessel from going up. This obstruction has been raised since the late war with the English, who reached Canton by this channel. From the Chinese having since barred the entrance, and mounted cannon in the fortifications on the banks, it is probable that should a new war take place it would not be so easy again to take Canton. Further up the river is the fine site of Ta-Sin, where there is a *ta*, or many-storied pagoda, and a great number of Miao "temples" distinguished by their groves of beautiful trees. On the front are erec-

ted two poles bearing silk flags of different colours, symbols of authority which in China is understood to reside at first in Heaven, or in the Sovereign, who is on earth the representative of God, and after in the magistrates or the father of a family, and always in a natural hierarchy.

On the left, at the bottom of an extended plain, divided into plantations of sugar-canes, tobacco plants, and rice fields, there may be seen a high tower, which is said to be dedicated to Kwan-gin, the goddess of mercy and pardon. As the trees were not clothed with foliage the face of the country could be readily seen. M. Itier, who was well skilled in mineralogy and geology, observed that the hills were composed of a compact grey stone, probably belonging to a secondary class of rocks. The stone was fine grained, and contained a large proportion of quartz. Lying immediately beneath the grey stone was the old red sandstone. This stratum was found varying from a bright red fine-grained rock, to a coarse mixture full of large pebbles and quartz. At the foot of the hills a detritus has been formed by the succession of ages, which, by the industry of the Chinese, has become very rich and productive. The soil of all the plains in this neighbourhood is mostly alluvial, but on the declivities of the hills it is decomposed sand-stone of reddish colour. Near Shi-pae, a pretty village inhabited by busbandmen and fishermen, granite rocks appeared, but the general characteristic of the country is primitive. Our travellers there heard several cannon-shot fired by several junks, but there was no danger of pirates attacking Europeans in the day time. Besides, Robert Fidele, the servant of M. Itier was on duty mounting guard on the deck with a gun on his shoulder, whilst Ai Yun, the Chinese boy, was entertaining the crew with relations of the wonders performed by French weapons.

At one o'clock, though the tide was unfavourable, they arrived at Wae-chong, where they saw large heaps of shells which had been burnt to make lime; some of them were very thin and transparent, and are used instead of glass for windows, giving a much pleasanter light.

Further on, on the right, is the village of Cheun-chau, in a channel full of barks and boats dressed out with flags, and full of people striking on the gong. A boat here came off bringing sweet potatoes, plantains, and fish, but the sellers were not allowed to come on board in consequence of their knavish appearance.

At three o'clock they passed opposite Pwan-Poo, a pretty village on the right bank, where there is a fine joss-house, surrounded by

Pagoda trees (*figus indicus*). On the sides of the Channel are rice grounds, bordered with mulberry-trees. This is the entrance of the silk territory. On the right is the charming town of 'Tz'-ni, in which there is a custom-house. On the opposite side to the south-west is a pyramidal tower built on the top of a high mountain called Ta-liang-shan; it is said to have been erected to the memory of Seeling-Shee, Hangti's legitimate consort, who is said to have taught the people, 4500 years ago, the process for rearing domestic silk worms. The river here becomes considerably wider, its breadth increasing from 600 yards to from 3,000 to 5,000 yards, and dividing into two branches. Our travellers took the one to the westward, where the country displays all its riches; the mulberry tree, cotton, and *ma* plants are seen in every direction. This is one of the best places for the rearing of silk-worms in the Kwang Tong province.

We must here stop to point out the extent of that interesting territory named Shun-te-hien, or Shunte district, one of the most industrious and populous in China. It extends in a circular area the diameter of which may be estimated at 24 miles. It has in its vicinity the following districts:—Nan-hae and Pwan-yu to the north; an estuary on the east; Hiang-shan towards the south; Sin-hwui to the south-west; and Nan-hae to the west, and north-west. Its chief town is Shun-te-Ching, situated in 24 deg. 49 min. 25 sec. N. lat., and 48 deg. 55 min. E. long. of Greenwich. It is a walled town, containing several thousand inhabitants, and has a market for all the raw silk and the silk cloths from the surrounding country. The Hong merchants from Canton have agents established in this place, who purchase all that is required for the foreign trade. The silk produced in this district is known in Canton by the name of *tou-sz'* "country silk," to distinguish it from the *ou-sz'*, or silk brought from Ou-chan-foo in the Che-Kiang province, and which is known to foreigners by the improper name of Nanking silk. The places where the *tou-sz'* is produced in Shun-te-hien are known under the following names, and form different qualities having different values. At first, Long Kiang and Long Shan, the silk of which is renowned for its brilliant whiteness, which rivalled the before-mentioned *ou-sz'*; after, Leon-lion, and several other villages, producing more or less raw silk of different colours and qualities. M. Hedde, who had been sent to China to examine into the silk produce of the country, obtained much information during his journey.

There are from six to eight crops every year, 1st, in April or May, hwnich is the least productive; 2nd in June, which is rather more

abundant; the 3rd, in July, still more so; the 4th, in August, which is generally the best in the year; the 5th, in September, which is tolerably good; and the 6th, in October and November, which cannot always be depended on. One crop when abundant will produce about 400,000 lb., and a bad one less than 50,000 lb.; the average value being about 400,000 fr. a year. He was informed by one of the best rearers that the silkworms employed were of different broods; that the seed for the first rearing was different from the second, and so on.

The culture of the mulberry-tree is not very remarkable in this country; the trees are not allowed to grow to any great height, each being cut at about a foot from the ground, and there is no engrafting or pruning for the amelioration of the wild tree, which is the common white mulberry, *morus alba*, the fruit of which is of a pink colour. When the trees begin to get old, and become less productive, they are torn up and replaced by younger shoots taken from old trunks. The mulberry plantations in Shun-te are nevertheless interesting, because it is the first step of the silk trade the last of which is at Che-Kiang. The silkworms are not of the first kind; the wild ones are only found in remote mountains where fagara-trees grow. The cocoons in Shun-te are very small, as it has been observed that they are always smaller in warm countries. Some are of a metallic whiteness, but others are of a yellowish colour resembling sulphur. The winding of them is effected by a coarse reel, on which thread is obtained with a single cross-webbing, which in the south of France is called "à la tavelle." There is in that district a great quantity of coarse silk known by the local name of Sz'-pi or Sz'-ti the one produced from the outward floss which envelopes the cocoon, and the other from defective or perforated cocoons.

M. Hedde made many enquiries respecting the apparatus and looms of the country, but he found them very imperfect; his attention was nevertheless attracted by some throwing and doubling machines; the apparatus intended for crapes is remarkably simple, and gives a stronger twist to the thread. Perhaps it is for this reason that Chinese crapes are so valued. The weaving of silk is limited to taffetas of different kinds; the most numerous are those known under the Indian name of Pongees, which are always manufactured in raw silk, and afterwards boiled to make them white, and then dyed. The foreign trade consumes a great quantity of these, which are sometimes afterwards printed abroad and reimported into China.

Our travellers continued their journey, and arrived at Pain-sha-wi,

where they found numerous boats and junks full of people striking on gongs. There was a great feast in the neighbourhood. They expressed a desire to go on shore, but the master of the boat would not consent, knowing the hostile feelings of the people towards foreigners. Had they been dressed in the Chinese fashion, there would have been no danger, but they had adopted the plan so obstinately persisted in by Europeans, of retaining their national costume. When Mr. Hedde visited Suchan he was better advised, and he experienced the decided advantage of adopting the Chinese dress, which he found very commodious. The inhabitants of this part of the country are well known for their knavish disposition towards foreigners. Examples of this feeling were evinced in the mishap which attended the temporary French consul, M. Challaye, and the more recent ones which happened to Admiral Cecile and the Abbé Guilet, who were severely beaten. The French Plenipotentiary and the rest of the diplomatic mission used wiser precautions, when they afterwards passed by the inner passage. They were on board several junks, had many interpreters with them, but very properly remained on board.

The feast appeared very entertaining, and on inquiry they were informed that it was the *Seau Seuh*, "the approach of winter." On that occasion, when the weavers' constellation (Cygnus crossing the Via Lactea) is seen at the meridian, the women of Shun-te-hien assemble together, and try to pass silk threads through a nine-eyed needle. If they succeed they are considered to have acquired all the skill necessary for embroidery. This custom, which was first introduced under the Tang dynasty 2400 years ago, leads to the belief that it was at that time that the embroidery of crape shawls, which is carried on to a considerable extent in that neighbourhood, was first introduced there.

From that place our travellers visited in succession Whang Kan, Shie-tao, Siou-wan, and Pie-wha-tao, where the Channel became narrower, and allowed them to see distinctly the country on both sides, which was covered by extensive rice fields, the uniformity of which was occasionally broken by the view of cottages surrounded by plantain trees. There are also in this neighbourhood some plantations of cotton and *ma*, plants which furnish fibres of which are made the cloth called by the Chinese *hia pou*, "summer cloth," and by the English improperly named "grass cloth." The most general kind, and that which makes the finest and whitest tissues, is that called *shu ma* (*Urtica Nivea*), distinguished by its round dentated

leaf, with the under side covered with white down, but the *ting ma* (*sida tibiae-folia*), the *ghi ma* (*canabis sativa*), the *polo ma* (*hibiscus*), and other plants, may be found, all producing fine fibres for weaving.

In front of Kiang, the last place of the silk territory of *Shun te hien*, they saw a strong fort and a bar, the second they had passed after Canton. The village is about 1200 yards long, and formed of several rows of houses, and boats on the right side and on the river itself. After proceeding for some time longer along the stream, which is bordered by a long chain of painted temples, gardens and groves, they reached the small fort of Hiang-shan, and entered the chief town of the district, an open town which is said to contain 200,000 inhabitants engaged in agriculture and fishery, and a few of them in the cultivation of silk. A seven-storied Pagoda overhangs the town on the north-east, and at the south-west end of it is a three-storied building of the same description, surrounded by tombs, some of them semi-circular, having Chinese inscriptions on them. Along all the town the travellers' junk was saluted by repeated cries of *faukweis* "black devils," the boys and girls making signs with their hands as of cutting off heads. This place, it must be remarked, is a most dangerous one, as it is inhabited by a number of pirates, who have been in contact with foreigners, from whom they have copied only the bad part of their characters, and it is not therefore surprising that the people should feel such angry passions against Europeans. The Chinese inhabitants of the south are wholly different from those of the north: the former being coarse, rude, and malicious, whilst the latter are polite, hospitable, and courteous; indeed, from the earliest period the inhabitants of the southern province of Kwangtung have been considered as the most wicked in the Chinese empire.

These considerations induced our travellers to be on their guard during the night. They passed near a small village situated on the slope of a hill, having a pagoda known by the name *hwa-tā*, "flowered tower," and which inclines like the leaning tower of Pisa, the effect, it is reported, of an earthquake which took place many centuries ago. The progress of the boat was now assisted by a favourable wind, and they were proceeding pleasantly in a bright moonlight night when about eleven o'clock the servant who was on the look-out gave an alarm that an enemy was approaching. In fact they found themselves in a few minutes close to a large number of junks who were advancing towards them, and who immediately fired all their guns, evidently to alarm those in the boat. On the smoke of the first dis-

charge clearing off the mistake was discovered. The attack was occasioned by the alarm felt by the crews of the advancing junks, who took our travellers' boat for a pirate, from its pursuing alone, the merchant junks usually going in small fleets for mutual protection. Excuses were exchanged, and after many chin-chin "salutations" on both sides the trading boats continued their voyage. After passing Hia-Kie, which is a small fort protected by embankments of earth, our travellers reached Ho-Cham, "Crane's island," near which they saw a great number of wild geese and other aquatic birds. At the end of a large lake to the westward the land was planted with plantain trees. Spots of cotton and rice plants were also seen. The place is protected on each side of the river by walls of granite stone, on account of the frequent inundations. This land is known by the name of Joo-young-sha; the water is from 4,000 to 6,000 yards wide. The appearance of the country had completely changed since their advance up this part of the river. To fertile and cultivated lands, and flowery gardens and groves, had succeeded a barren and desolate-looking country. The wind now proving contrary, they were compelled to anchor near a small fort called Ma-taou. Our travellers still considered it necessary to keep a very sharp look-out during the night, particularly as several junks of a very suspicious appearance kept prowling about near them. Early in the morning a strong breeze sprung up, they got under weigh, and soon afterwards passed the Malau-chea, "Monkeys' island," coasting along the Lapa, or "Priests' island," behind which is the channel leading to Tsien-shan, the Portuguese *Casa-branca*, where resides the Kiunminfoo, the Chinese officer who had the superintendence of the foreign business. They soon after arrived safely in front of the Bar fort at the entrance of the inner harbour. Their voyage, the distance of which may be estimated at 80 miles, had been performed in about 46 hours. The distance is said to be shorter than by the Bogue, but from the want of wind the river is more suitable for steamers, by use of which it would present a better means of communication between Macao and Canton.

ART. VII. *Journal of Occurrences; limits allowed citizens of the U. S. A. in China; typhoon; revision of the New Testament, &c.; the United States Legation; the arrival of missionaries.*

FROM Shanghai we have dates to July 25th with some particulars of "matters and things," at that place.

The Limits allowed citizens of the United States were announced at Shanghai on the 17th of July by circular from Mr. Wolcott, the acting United States consul. A copy of the circular, sent to us we here subjoin.

NOTIFICATION.

To the citizens of the United States resident at Shanghai.

I have received the following communication from His Excellency Peter Parker, Acting United States Commissioner in China, which I circulate for general information,

"A communication has been received at this Legation (Canton) from Seu, Acting, Imperial Commissioner, transmitting a Dispatch from His Excellency Le of Nanking, Governor General of the Two Keang, relative to the Tsingpoo case, consequent upon which, the subject has come up of settling the Limits which shall be allowed citizens of the United States, at the Five Ports, in their Excursions for exercise, which resulted in the arrangement which is now definitely settled as follows.

The Limits allowed citizens of the United States at the Five Ports to go for exercise and Recreation have now been defined to be the distance of one entire day for going and returning.

(Signed)

HENRY G. WOLEOTT, *Acting United States Consul.*

Shanghai, 17th July 1848.

Regarding this Notification, definitely settling the limits allowed citizens of the United States at the "five ports," we give the following written at Shanghai.

"Herewith you will receive copy of a circular from the acting U. S. A. Consul. This is the first intimation given to the "citizens of the United States," of limits being defined beyond which they are not to go. It does not appear what are to be the "penalties and pains" of going beyond these boundaries. Hitherto American residents here have gone into the country as often and as far as they wished. Some have been absent three or four days, and the late acting consul with others visited Suchau not long ago and for all this no complaint has been brought against them by the Chinese authorities. At Ningpo, too, all foreigners seem to have enjoyed unlimited freedom in their excursions into the country. In all this region, well-disposed and peaceable foreigners, I am fully persuaded, may travel even with greater security than the native. Had the treaties made no provision for limiting foreigners, in their excursions, but provided the means for obtaining *pass-ports*, when persons might wish to go far into the country, I think it would have done much to promote peace and friendly feeling and served greatly to extend our intercourse with the Chinese. Others, however, may not view this subject as I do. I love the Chinese notwithstanding all their faults."

"P. S. I beg pardon of "the Friend of China" for omitting to specify on a former occasion, that Americans were among the number of those who were abroad in the country beyond the time then fixed for British subjects, and now also for American."

A Typhoon had been experienced at Shanghai. It occurred on the 20th of July. We subjoin a few particulars.

"The storm began on the evening of the 19th with the wind from the east; and at 3 o'clock, next morning it came strong from the north-east, and continued to increase till one o'clock P. M., when it lulled, and a perfect calm succeeded. At 3 again it blew, and from the south-west, giving us an exact counter-part of what was experienced in the first half of the day. The mercury fell about one inch and a half. Showers of rain accompanied the whole storm. Many of the native houses suffered, but none of the Europeans to any great extent. The water in some of the warehouses rose two feet. The amount of damage sustained by foreigners on shore and in the river may be thirty or forty thousand dollars."

"Some junks are on shore near Wusung and there is said to have been a sharp collision between their owners and certain vagrants who were bent on plunder. According to rumor several men have lost their lives in these affrays."

"A great deal of sickness prevails among the poor inhabitants of the city. The summer continues unusually cool, which with the typhoon and continued rains affords but a dark prospect to the cultivators of cotton, and other productions of the soil."

In the *Revision of the New Testament*, "the Committee of Delegates" were daily prosecuting their labors, having, at the time of our last dates, nearly completed the gospels of Mathew and Mark. The *Mission School*, under the direction of Bishop Boone, had been removed from the Suburbs of the city, at *Wongka Moda*, to a new house recently erected on the north bank of the river east of the consular grounds. Dr. Boone and Mr. Syle with their families had also removed to the same place. We are glad to know that all the Missionaries with their families with very slight exceptions, were enjoying good health; and such seems to have been the case with the whole of the foreign community.

His Excellency John W. Davis, Commissioner from the United States of America to China has recently arrived in Canton. The names of the members at present constituting the U. S. A. Legation are as follows:

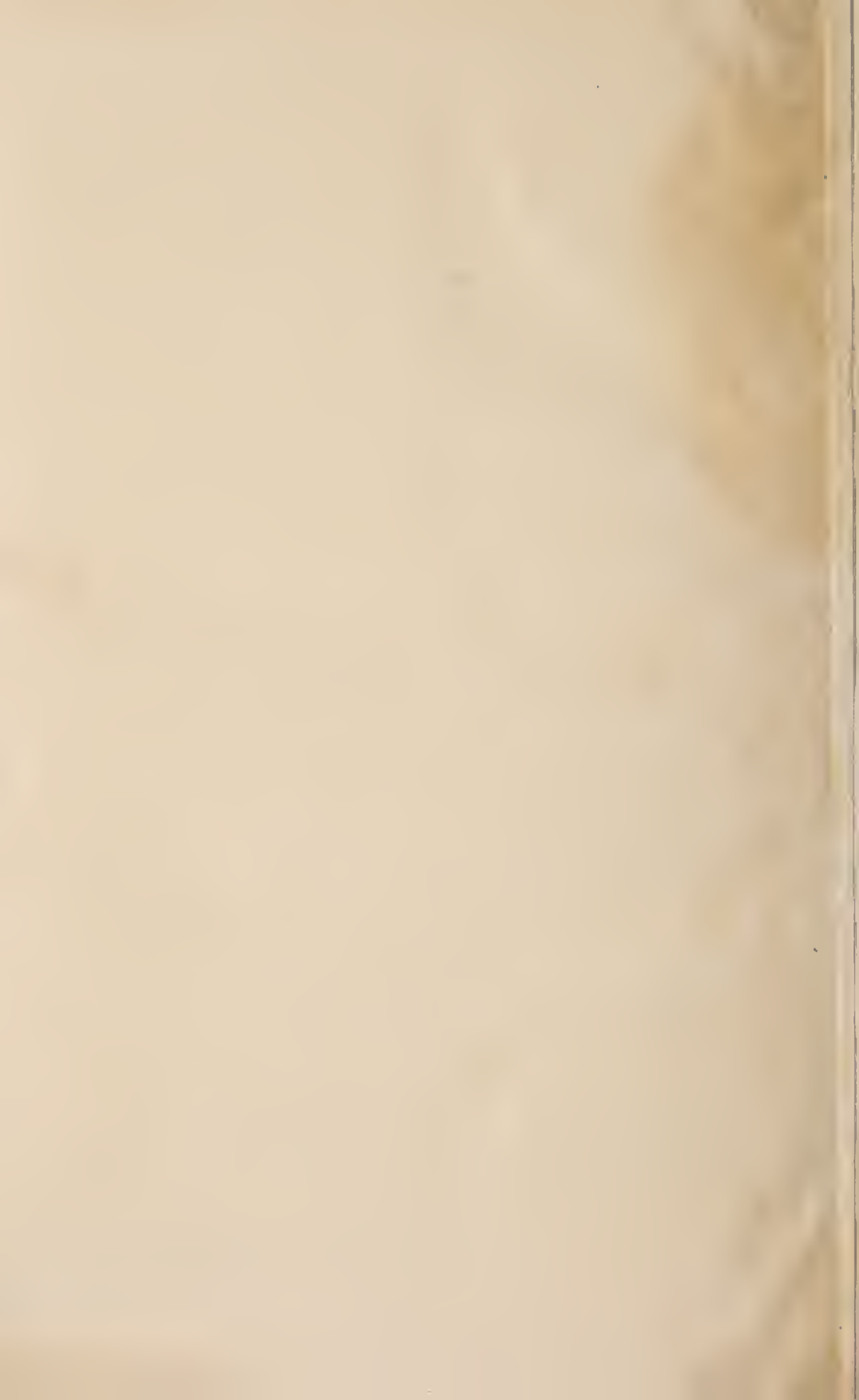
His Excellency John W. Davis.

Rev. Peter Parker, M. D.

Robert Oliver Gibbs, Esq.

Commissioner.
 { Secretary and Chinese Interpreter to
 the Legation.
 Attache.

We notice the arrival of Messrs. Taylor and Jenkins missionaries from the Southern M. E. Board of the U. S. A. to China. They are destined, as we learn, to Shanghai.



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